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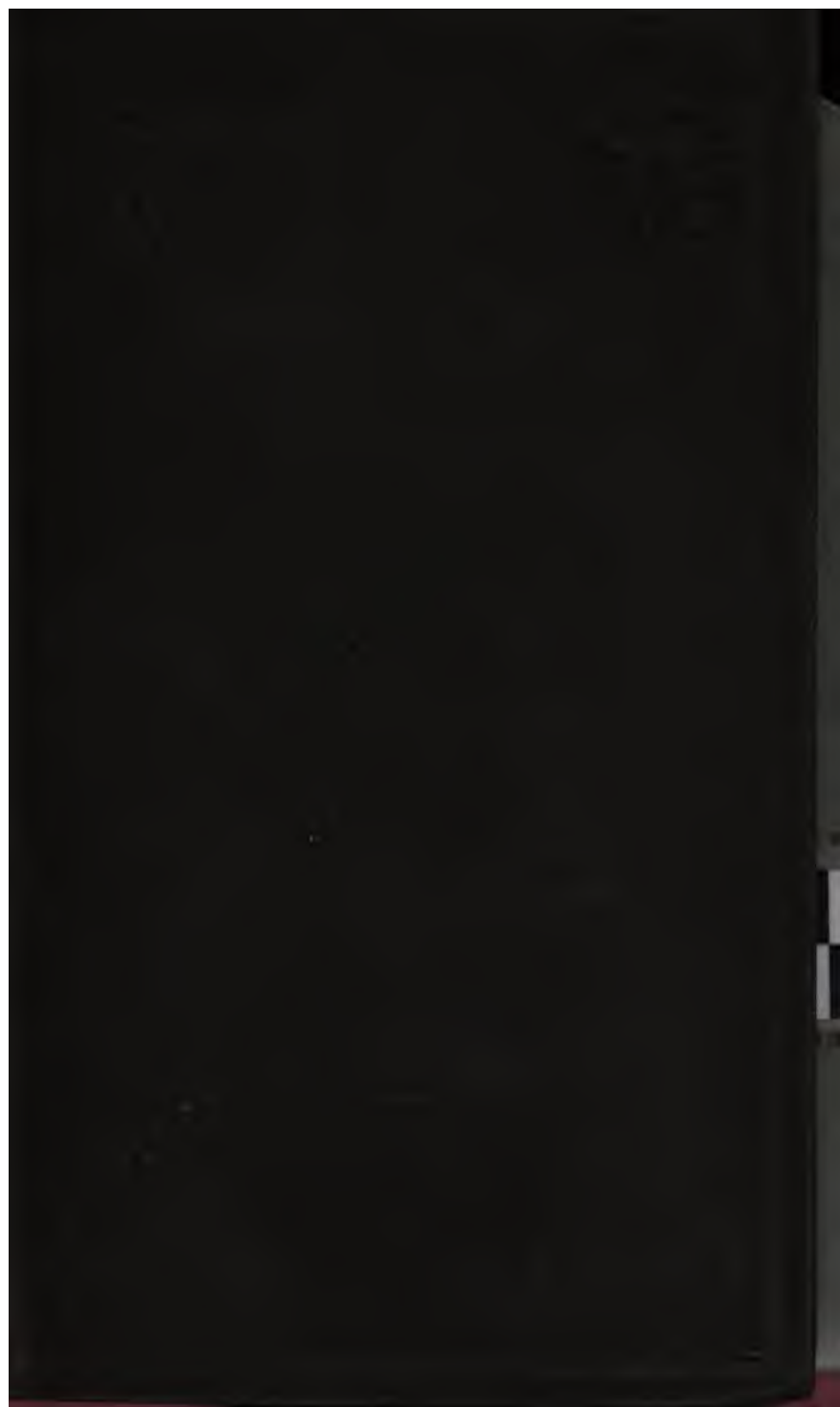
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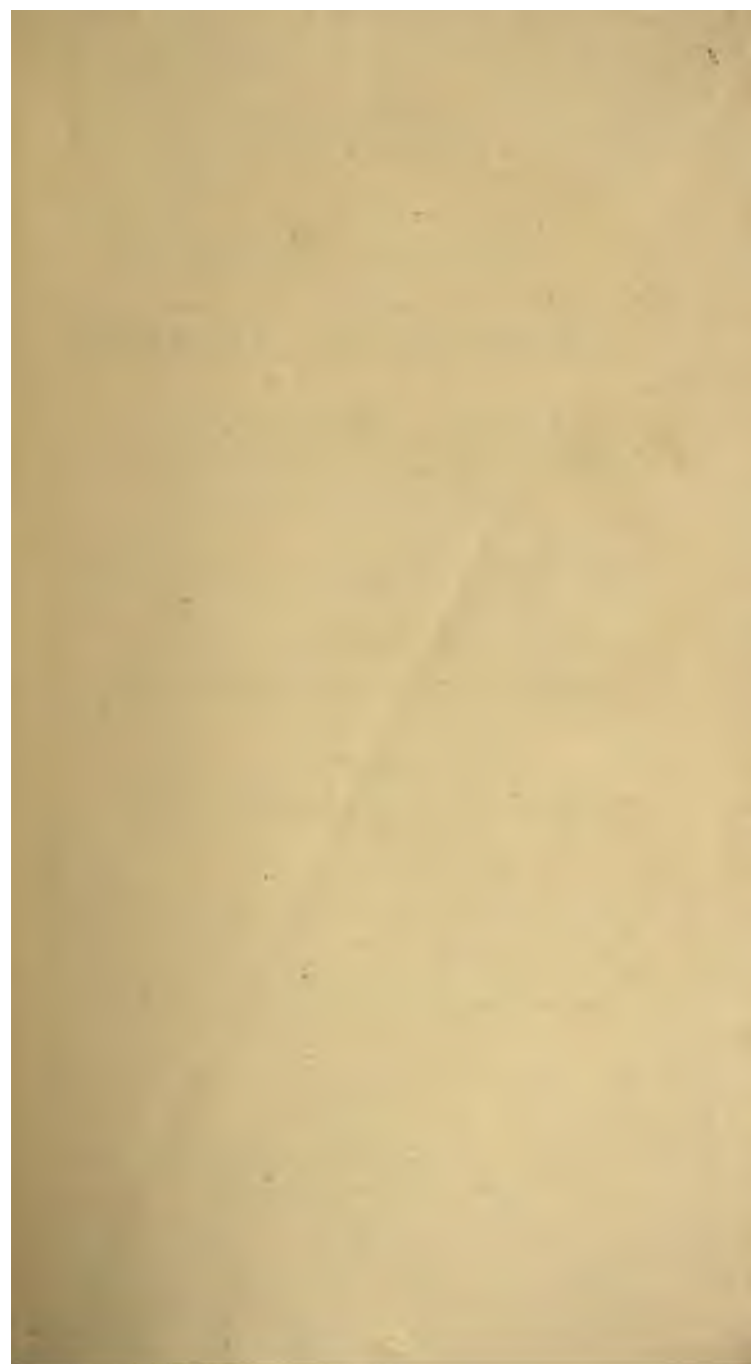


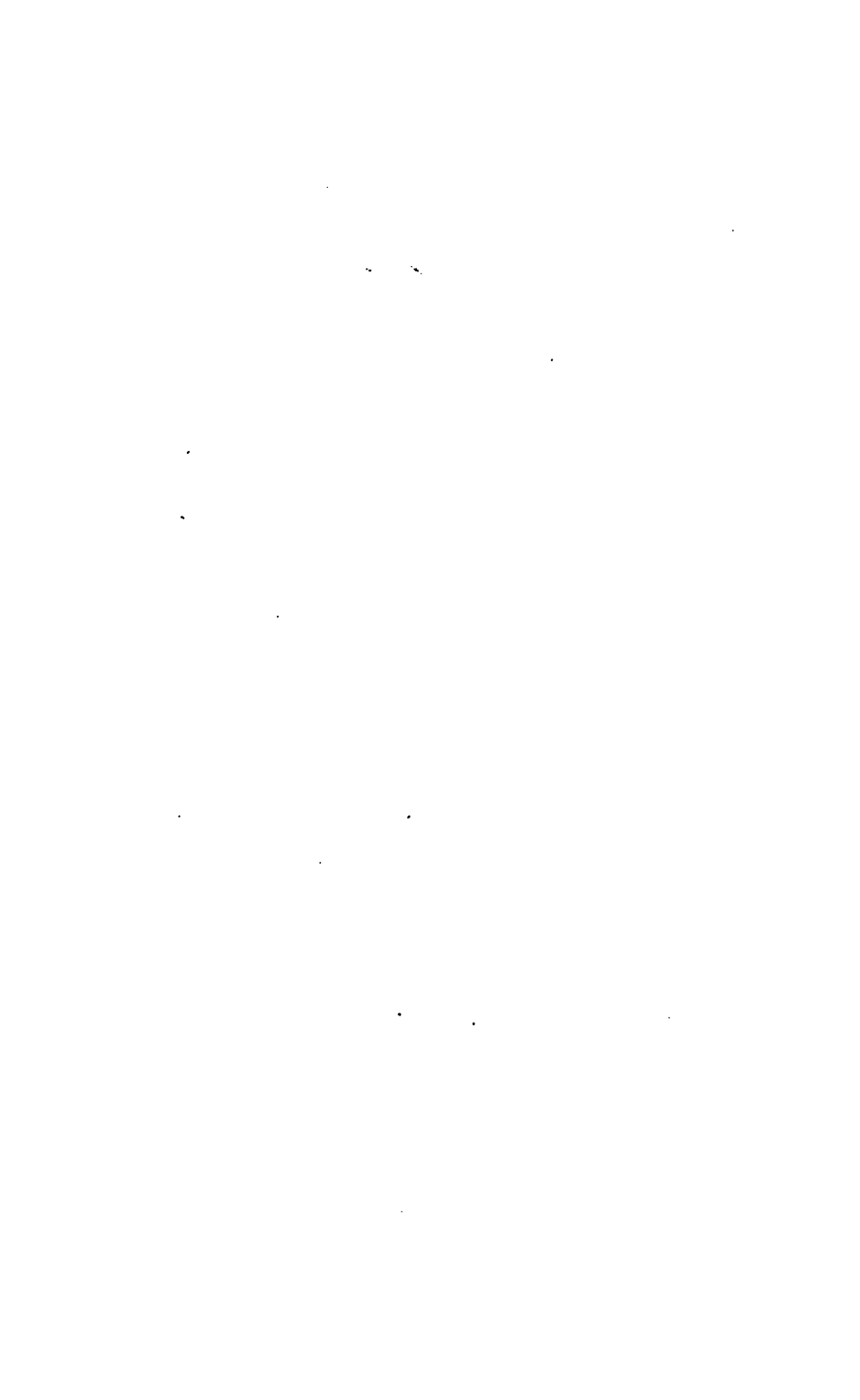
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FOR THE PURCHASE OF BOOKS ON
SOCIAL WELFARE & MORAL PHILOSOPHY



GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY
SINCERITY AND FEARLESSNESS





SELECTIONS
FROM
THE WRITINGS OF
PATRICK LIVINGSTONE;

A FAITHFUL MINISTER OF THE GOSPEL
IN THE SOCIETY OF FRIENDS, AND A PATIENT
SUFFERER FOR THE SAME;

WHO WAS BORN AT MONTROSE, IN SCOTLAND, IN 1804, AND DIED IN 1864.

NOW FIRST PUBLISHED
FROM THE ORIGINAL MANUSCRIPT VOLUME.

TOGETHER
WITH A BRIEF MEMOIR OF HIM.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life—declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John i. 1, 3.

And they overcame him [the accuser of the brethren] by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."—Rev. xii. 11.

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PREFACE.

THE following Selection has been made from a small quarto book, in manuscript, containing 360 pages, by Patrick Livingstone; and which it is believed is the only copy extant of his *collected* works. It bears the appearance of having been revised and corrected, about half through, by the author himself; which leads to the inference that he was removed by death, before he had completed the revision for the Press. It has seemed desirable to save such valuable writings from oblivion, and to bring them before the public eye; therefore this selection is now offered, which embraces the most instructive and important parts of the old volume above alluded to.

An attempt has been made to curtail some of the repetitions which occur; but it was found so difficult to effect this without lessening the force and clearness of the sentences, and thereby doing injustice to the author's concern, that the task has been relinquished, except in a few instances where the sense would permit; and it is hoped that the sincere and honest-hearted searcher after Divine Truth and Wisdom, will look more at the *matter* than the *manner*—that he will look beyond the surface, and appreciate the substance, through this testimony to the power and sufficiency of heavenly Truth within, however unpolished the style of composition may seem to the criticising disposition of the worldly wise. For such valiants as Patrick Livingstone and his fellow-labourers in the pure Cause were *experimental* testifiers of “that which they had heard, and seen with their eyes, which they had looked upon, and their hands had handled,”—and these cared not to please the vain mind and corrupt taste in any; but their aim was to *satisfy the longing soul, and to reach the witness for God in every conscience*; believing in the practical import of that saying of Solomon's, “The full soul loatheth the honeycomb, but to the hungry soul every bitter thing is sweet.” Proverbs xxvii. 7.

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A BRIEF MEMOIR
OF
PATRICK LIVINGSTONE.

PATRICK LIVINGSTONE was the principal instrument made use of in the northern parts of Scotland, for the gathering of many from the barren mountains of an empty profession, to feed in the green pastures of life, under the leadings of the Shepherd of Israel; he was born in the year 1634, near Montrose, in the county of Angus, and in a singular manner came to be convinced, in the north of England, about the year 1659; where he, with seven other persons, for a long time kept a meeting together, at a little village called Emeldown, without any visit or encouragement from Friends: upon which account he was committed prisoner in Morpeth. After he was set at liberty, he stayed some time on the border, with one James Halliday, a weaver and a Scotsman, who had for a long time borne a faithful testimony in that place, without any to join with him.

About two months after his marriage, and when about twenty-eight years of age, Patrick Livingstone went into his native country, with a message to the town of Dundee, and from thence northward to Aberdeen, in the work of the ministry; and the good Husbandman was pleased singularly to own and bless his faithful labours by evident fruits, so that he became the means of planting a flourishing meeting of Friends at Kinmuck, which afterwards grew to be the largest in the nation, and is still upheld in the same place to the present day. The following is described as one out of the many remarkable opportunities, which it is said that he had with the tender and

serious people thereabouts. While he was sitting waiting on the Lord, among the first handful that were gathered into the like profession in that part of the country, there being many other persons present, the Friends were much bowed down, and low in their minds, in a sense of "great straitness and hardness over the meeting," Patrick Livingstone broke silence, by declaring, that, for a sign and token of the loving kindness of the Lord towards a seed or remnant raised and to be raised up in that country, *He would reveal His glorious presence among them in a wonderful manner, before they parted.* So little appearance of this was there when he spoke, and for a while after, that some of the Friends present, who were weak in the faith, fell under a great concern, lest this should not have been by any means fulfilled. But the Lord, who never fails to be a very present help in time of need, unto all his patient, dependant little ones, was pleased at length to grant a plentiful outpouring of his mighty power through his servant, "even as a rushing stream, to the overcoming of the hearts of his children, and to the amazement of the people; of which circumstance," says the account, "there are yet living several witnesses."

In the year 1664, Patrick Livingstone, going to visit his brethren at Aberdeen in the love of the gospel, was cast into gaol, and detained there seven months. In 1669, he, in company with Jas. Halliday, travelled to the Orkney Islands, in the service of Truth, and had many good opportunities by the way, particularly at the Synod in Elgin of Murray, at Kirkwall in Orkney, and in the Isle of Stromay; where upon a first day the priest disappointing the people by reason of some rain, it so fell out the Friends had a notable opportunity with the people. He was a diligent labourer in the gospel in the northern part of Scotland, travelling several times throughout it, and suffered much as a prisoner for the testimony of a good conscience in Aberdeen, during the time of the

severe persecution of Friends in that city. To the great disadvantage of his temporal concerns, and grievous trial of the faith of his partner in life, the term of his detention in prison, from first to last, proved to be THREE YEARS; during all which time he was never called to appear before any judge or court, that he might have his crime laid to his charge, or proved against him; although, at the desire of some who commiserated his hard condition, he was several times allowed his freedom, for very short intervals of a day or two only, speedily becoming entrapped again in the same snare, by attending meetings. For, being of an upright and noble spirit, and having come into that country with an innocent, nay, most commendable intention, he could not see it right for him, when dismissed from prison, to withdraw himself from the scene of action, as one who had been guilty of evil:—and moreover, he felt bound by the ties of brotherly sympathy, and Christian love, to stand by his companions in their afflictions. No sooner, therefore, was he at any time set at liberty, than he returned to his post, as a good soldier of the Prince of peace, not daring to turn his back, or shrink from exposing himself in the line of that most essential duty, of publicly drawing near “in spirit and in truth,” to Him who is a Spirit.

As a specimen of the nobility, and undaunted courage of this faithful champion in this prolonged contest for the excellent, pure liberty of the gospel of truth and righteousness, the following extract is subjoined from a forcible appeal to his persecutors, entitled, “Concerning the true worship of God.”

“But whatever we suffer, we may not give that to any man or men which alone belongs to Christ, and is his right alone, who puts his Spirit in us that he may set up his own worship in us, and guide us therein; therefore, we may not give away his prerogative to man, which the Lord Jesus hath reserved to himself, to whom all power is given. And God will plead

by Jesus Christ, with all them who give away Christ's right and prerogative unto man; and all who take this power upon them, to force poor weak people to any form or place, such take power upon them which belongs not to them, and Christ will plead with them, for his glory he will not give to another: and in our sufferings for this testimony we have great joy and satisfaction, though men may rage against us, and do shut us up in nasty holes, yet we know the testimony we bear is true and faithful, and therefore we are cheerful in our sufferings for the same." And further pleading with them for their injustice, he says, "Now according to their own proceedings with thieves and murderers, they call them and judge them by the law, and bring in witnesses against them to prove the fact against them, which if they cannot prove the parties are to be set at liberty, though accused for felony, &c. But as for me, though I have been about twenty months a prisoner, yet to this very time I was never legally called, nor any thing laid to my charge, nor any witnesses ever brought in against me, to prove the breach of any law against me. And, indeed and in truth I can say it, I am not conscious to myself of the breach of any law, and I must still remain in that mind until I be convinced of the contrary. Is there a law in this kingdom that forbids us to meet in any of our own houses, truly to worship God? if there be any such law, as I may not obey such a law in forbearing the true worship of God, so I shall not refuse to suffer the penalty, but patiently bear it without resistance with any carnal weapon; but I profess to be ignorant of any such law.

Now I declare, in the truth of my heart, before the Lord, that rather than bow or come under such a spirit of usurpation, that encroaches not only upon our rights and privileges as men and as Christians, but also upon the privilege and prerogative of Christ Jesus in us, and would set up their wills in the room of Christ Jesus, so that we must not worship but ac-

ording to their wills—I say and declare I had rather offer up my body, and lay it down in this prison, and never in my life see my dear wife, of whom I have that belief that she had rather I should die in prison a faithful man for Christ's sake, than live with her an unfaithful man. For seeing we are come together into the love of the Truth, through belief therein and faithfulness thereto, it were better both for me and my dear wife that I died in prison, a faithful man for Christ, than that I should come under that evil oppressive spirit, and give away my natural right as a man; and not only so, but my right as a Christian, and the right of Christ and his prerogative, than which I may better part with my natural life; for it were a denying of my Lord and Master before men, if I, to get my natural liberty and to go home to my wife, should give away my spiritual liberty in Christ, and his right in me. Were not this to deny him, and to love my natural life better than him, and my natural liberty and my wife better than him? And if I should do so, what comfort would my dear wife have of me? could not the Lord soon make our being together not only not pleasant nor a blessing to us, but unpleasant and a curse? Whereas, now I can say my soul rejoices in the Lord Jesus Christ, and am often refreshed and comforted in the letters I have from my dear wife, who is no discouragement but an encouragement to me in my sufferings; and for Christ's sake and his testimony's sake, it is that we are for a time separated, and for no earthly end nor advantage, the Lord knows, and we shall meet again in the Lord's time to our mutual joy and comfort. For though it be said, that "he that cares not for his family is worse than an infidel," yet, it is also said by the Lord Jesus, "He that loveth father or mother, wife or children, or his own life more than me, is not worthy of me." And I can truly say, that of my own will I have not staid in this place, but in the cross to my own will; and all may easily judge that it is not very likely to be pleasing to the natural

man, to be detained so long in such a nasty place; and however some may say it is but humour and weakness, I know it is neither, but the Lord is a faithful record upon my heart that he is with me in it, and that it is not of myself nor for self: and of this I had not said any thing, but that Truth may be cleared and justified by me, and may not be reproached, seeing to me the honour of Truth is more than my life, for which I have given up my all, which is the strength of my heart and my everlasting reward! But the enemies of Truth are busy and ready not only to lessen, but also, if they could, would render Truth's followers odious and contemptuous in the sight of the people; that so thereby the testimony of Truth, through her children, against the enemies of Truth might be turned by, and the people might not perceive it to be the testimony of Truth, nor they her children who hear it. But Truth is justified of her children, notwithstanding all opposers can say or do to the contrary! And yet while we live in the Truth, (yea, the more closely we do live and walk in the Truth, and the further we be from gratifying or pleasing such who live not in the Truth), the more they will hate us, and misrepresent our sayings, doings, and sufferings, and reproach us."

During the close imprisonment of Friends in the Tolbooth of Aberdeen, Patrick Livingstone was one of those most frequently engaged, in the aboundings of Christian love, to preach to the people out of their prison windows, especially on market days, exhorting them to fear the Lord, and to obey the gospel of his grace. This practice was highly displeasing to the magistrates. They therefore sought to prevent it, by causing them to be separated from the rest of their companions, and violently thrust up into a close vaulted cell, situated on the top of the gaol, and called the Iron-house, where the worst of felons and murderers were usually confined. They had neither light nor air, except through a long hole in the thick wall, which

had a double grating of iron on the outside, and another within. Here they were kept night and day, in the heat of the summer of 1678; when the filthiness of the place, and the corruption of the air so closely pent up, produced "a multitude of worms, called *white maggots*, and *other vermin*, which swarmed about, even upon their beds and victuals," and manifestly tended to the extreme danger of their health and lives.

[To this renewed cruelty, Patrick Livingstone alludes in the following extract.] "And upon the ninth day of this month, 1678, I being speaking out of the prison window the words of truth and soberness, Baillie Burnett being the present baillie of the chamber, the officers came into the room where I was, and told me they had orders from the baillie to lock me up in the Iron-house, night and day. And I desired to go and speak to the baillie, or at least to have a line under his hand that it was his order, but they would not go to require the same of the baillie; and I refused to go into the Iron-house, at their command, to be locked up night and day, seeing I was a prisoner already in the Iron-house, and had been two days and two nights locked up, but the officer had three times a day opened the door, and let me in to diet with the rest of my Friends in the other room, and one night the officer did not lock the door. But the next day they said the order was that I should be locked into the Iron-house night and day, and that I should not have liberty to go to the next room to diet with my Friends; therefore I refused to go into it. And so I was carried by the officers, by head and feet, with my head downwards, and my feet up, until I came to the head of the stairs. And George Gray, for speaking to the people, was thrust into the same room with me: and some little time after Andrew Jaffray, being speaking out to the people, was also carried into the Iron-house with us, wherein we were shut up together, and the door locked on us night and day, and we were not suffered to go into the other room to diet with our

Friends. Yet this their cruel and hard usage of me is not so much to me, who am not one of their town, but in some respects a stranger to them; but they have [these] two men in prison, who have borne office among them, the one as a baillie, the other as dean of gild, men of esteem every way among them, (abstracting from their religion.) And also yet more to add to all this, Andrew Jaffray's father was a man of good account among them, both as the chief magistrate in the town, and also held more than ordinary a religious man, of good fame in their church in its strictest time; and was commended as one that otherwise had done good offices for their town or city, beyond many before him or since; and yet so forgetful are some of ancient services for the public good, that in requital thereof, his eldest son was shut up, and locked up night and day in their Iron-house, where none for the most part have been put save murderers, or grosser malefactors whom they would secure, and which is a nasty stinking hole."

[He thus concludes this faithful pleading for gospel liberty, and testimony to the superiority and all-sufficiency of the Divine Power.] "And now if it were so, that all or any of us should through this your usage lay our bodies down, (which I believe we shall not at this time) yet that would not overcome our faith: Abel lived and died in the faith, though Cain slew him yet he was not able to overcome or kill his faith. And this as men you may judge, that our being shut up in these nasty holes doth not add to our natural man, but wastes it, and is a kind of lingering martyrdom. Yet as to our inward man, we grow in daily power, and dominion and strength; so that the killing of the natural man doth not overcome the spiritual, but still we live in that and grow strong in that which your enmity is against: so that you shall not have your end, whatever become of our natural man, which you only can reach, and even *that* you can reach no further than our heavenly Father permits for

our good, and the glory of his name. But our spiritual man you cannot touch, do what you can; and when we have finished our course, and run to the end of the race set before us by the Lord Jesus, and shall have laid down our heads in peace, yet that Life of Jesus daily manifested in us in our mortal bodies, which hath been in us and with us, the strength of our hearts in all our sufferings, trials and temptations, inward and outward, and as we are faithful will be in and with us unto the end of our days—I say after we are gone, the same Life of Jesus shall rise up in others that shall come up after us, and no power of persecution shall be able to stop it. For the path of the just, as a shining light, shall shine more and more until the perfect day; and the present testimony we bear shall be found true, and many shall in after ages set their seal to it, and the children that are now playing upon your streets shall come to seal to our testimony, that it is true, and is of God, and not of ourselves. And the persecutors name and fame shall live for an evil savour to many that shall come after, but the memorial of the righteous shall be for a sweet savour to many people.

Now one thing is to be much taken notice of, and that is that always in the present age, wherein a good people live, they are hated and persecuted by them who live in that age with them and are not right to God in their own hearts. And those persecutors of the good people in their own age will cry out against all the persecutors in former ages, and will commend all the holy men that suffered in former ages; but they do not think such to be the people of God in their own age and time, whom for the present time *they* are persecuting. And as it is with the persecutors of our own age, so it was with the persecutors of every age, they would cry up and commend the faithful sufferers past, and cry out against their persecutors; but still thinking those whom *they* have been persecuting in *their* time and age to have been evil

doers, and no innocent people, nor themselves to have been any persecutors! So that we do not find that ever the persecutor in the time of his persecuting any will acknowledge himself to be a persecutor; nor those he persecutes to be innocent sufferers. But of this I shall say no more, being pretty fully spoken to elsewhere. And so I do recommend you all to the Grace of God in your own hearts, to teach you to deny and forsake all ungodliness and worldly lusts, and to live soberly and righteously in this present world.

From a Friend to all your souls,

PATRICK LIVINGSTONE.

FROM THE PRISON IN ABERDEEN.

Yet, through the Divine goodness, while in this melancholy situation, and "thus as it were buried alive," they were preserved in cheerfulness, and "their very natural voices strengthened and raised up as trumpets, mightily to sound forth God's glorious Truth and Power, through the said hole in the wall; and though four or five stories high, and double grated, as aforesaid, so that their faces could not see into the street below, yet were they distinctly heard all over the street by the people," who the more frequently got together, and by that means they had more hearers there than probably they would have had in their own meeting-house, in more peaceable times. Thus, even their confinement tended to promote the testimony they had to bear. After *seven weeks'* continuance under the pressure of these aggravated circumstances of cruelty, the persecutors, not finding their end answered, but rather that their endeavours to prevent the prisoners from preaching had increased the desire of the people to hear them, at length allowed Patrick Livingstone and another Friend, to rejoin the rest of their Friends, who were in the prison below.

In this way, by example as well as exhortation, did Patrick Livingstone, whether in bonds or out of bonds, greatly uphold and strengthen the hands of the little flock, towards some of whom in an especial manner, he stood in the relation of "a faithful minister in the Lord," having been the means of gathering their souls to the inward appearance of and "patient waiting for Christ." So sensible of this were those who vehemently sought to lay waste this testimony, and so troubled at his unwearied and unyielding zeal, that they would several times *let him go forth* from among his companions in custody, or *miss* some meeting he was known to be at; and being conscious how they had wronged him, would have been glad of some means of being disencumbered of him, could they have effected this with credit to themselves. He would often acknowledge to his Friends, that he still felt his mind fettered, so that he could not be satisfied to leave them; but, after attending the monthly meeting in the ninth month, 1679, he appeared to have a prospect of the cessation of persecution, and signified that he was wholly clear, both in the sight of his Maker, and with respect to all men, to return to his home in England, where his dear wife at that time dwelt at Nottingham. Besides his long detention in the gaol of Aberdeen, he had to bear a testimony to the Truth by imprisonment at Newgate, London, for a considerable time, about the year 1684.

In his latter years, Patrick Livingstone left Nottingham, where he had resided, and came with his family to London; there he continued a diligent labourer in the Lord's vineyard, travelling in the service of the gospel in many parts of England and Ireland, and several times visiting his Friends in Scotland, especially in 1693, the year before his death. Of this engagement they declare, that *of all the times he had been among them*, his ministry was attended, throughout this visit, with *the largest and most plentiful measure of the Lord's blessed Power* they had

witnessed, he being wonderfully borne up through all, though very weak in body; so that they term it, "his endeared farewell of his spiritual kindred."

After his return home, he grew weaker, until he departed this life, on the 15th of 4th month, 1694, at the house of John Kirton, Kensington, near London, where he had removed for the benefit of the air. Several Friends were present with him in his last hours, during which time these heavenly expressions flowed from him. The day before his departure, he said, "I am in unity with all faithful Friends, and in love to all men." About an hour previous to his close, he cried, "O Father! O Father!" A little while after, mentioning his weakness of body, as if he desired more strength to utter what was on his mind, and *this being then apparently granted to him*, he said, "Let Life reach unto all here;" and pulling off his night-cap with his own hand, about half an hour ere he was removed hence, he said, "Blessed, praised, magnified and exalted, be the mighty, powerful, great, and everlasting name of the Lord God, for evermore! Oh! that thy Life may arise in full dominion over all, and that Friends may feel it so in all their assemblies;—that they may be kept in love, concord, and unity together, and show it forth in word, work, testimony, life and conversation unto all!"—adding, "Life being over all, here we have all we need, and here there is a lying down in true submission to the will of the Lord; and laying down our heads in peace and rest with him for evermore, for evermore!" Then said, "Here is victory over death, hell and the grave, and resting in peace with the Lord for evermore!"

[*The above has been chiefly prepared from Memoirs of the Rise, Progress, and Persecutions of the People called Quakers, in the North of Scotland. By John Barclay. 1833.*]

SELECTIONS

FROM THE WRITINGS OF

PATRICK LIVINGSTONE.

THE HEAVENLY SEED AND ITS LIGHT PLAINLY PROVED TO BE IN ALL MANKIND, AND HOW IT MAY BE KNOWN PLAINLY SHOWED. ALSO SOME THINGS OF MY OWN TRAVEL AND EXPERIENCE, HOW I CAME INTO THE KNOWLEDGE OF IT, OPENED IN LOVE TO ALL THOSE WHO ARE ENQUIRING IN ANY SERIOUSNESS AFTER THE KNOWLEDGE OF GOD. AND SOME OBJECTIONS ANSWERED, &c.

“AND God said, Let the earth bring forth grass and herb, yielding seed after its kind, and the fruit tree yielding fruit, whose seed is in itself after its kind;” and all things above and beneath God made and brought in order before man was made. And then God made man (a more noble creature) to rule over the creatures upon earth made before him: and God made man upright, and his seed was in himself, male and female did God create them. “And God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over it, over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” All this power, wisdom and dominion stood in man in the image of God that was planted in man, wherein he was to have ruled himself and all other things, and to have replenished the earth with their natural seed; and they and their seed to have been ruled, and to have ruled all things in righteousness, and to have increased also in

righteousness, and to have replenished the earth with righteousness: for the holy image was the seed of righteousness in them, and they were to have increased and multiplied therein, and to have replenished the earth in righteousness, and with it to have been governed, and to have governed all things. But man by transgression lost his dominion within and without, when he had let in the serpent's seed, which by them reacheth to all their posterity, which hath ever since been the original root of all sin: and that first name given to that evil nature of all sin was and is both a very true and very comprehensive name, that is to say, *seed of the serpent*; it was and is that seed which was and is of him, in which he hath place in mankind,—and it is not a barren weed, but it doth increase and multiply abundantly, and doth replenish the earth with all varieties of evil fruits, see Gal. v. 19, &c., Mat. xv. 19, 20, 21, &c.—Now that there is such a nature found once to have been in all mankind, I know none that will deny it; so that no other proof needs to be sought after, but the abundance of all manner of evil thoughts, words and works, which at one time or another men may find springing up in them from this seed, and still doth it bring forth abundantly in that ground that receives it.

Now we find that the ancient word of God is true, and it is proved to be the word of God, and to be true, because what it spake above five thousand years ago, hath been fulfilling and coming to pass in all ages and in this age. We find it to be verily so as God said to the serpent, "I will put enmity between thee and the woman, and between her Seed and thy seed." We find it to be so, that as many as come into unity with this holy Seed of life, they find the seed of the serpent to work against them in their own particulars, and also it works against them in its instruments who are in enmity against this holy Seed in themselves, they cannot be friends with it in others, nor be friends with those who are friends with it.

Now since it is granted that the serpent's seed is universal as to its reach to all Adam's posterity, and since God hath said that he would put enmity between these two seeds—must not the woman's Seed be universal also, yea, and more universal than the serpent's seed? But if any will deny the universality of the woman's Seed, how then shall there be any working of enmity, strife, or variance between the two seeds if both be not present, the one to oppose the other? Opposition doth hold out a nearness, so as to be within reach one to another, to oppose one the other, and to work in contrariety the one to the other. But such as deny the universality of the woman's Seed do give great power and place to the serpent's seed, and especially where they suppose the woman's Seed not to reach nor to come nor to be there; for there the serpent must rule without any controul at all, or any opposition made at all thereto by the woman's Seed. For how can the woman's Seed make any resistance where it is not supposed to be at all? Where then is the fulfilling of the words of God as to the enmity between the two seeds, where the Seed of the woman is not supposed to be at all? And how is it that the secrets of all men's hearts must be judged by the Lord Jesus, (who is the woman's Seed) according to the Gospel which was preached by the apostles? Have such any thing to do with the Gospel, or any account to make according to the Gospel, to whom the woman's Seed hath not at all reached? And how hath the Gospel been preached to every creature under heaven? Is the Gospel preached any where to any sort of men to whom the woman's Seed hath not reached? and how shall Christ be the Judge of those to whom the Seed of the woman hath not reached, who have had nothing of it? And those whom he shall judge, shall he not judge them for disobeying the Gospel? And how is it that they disobey the Gospel if nothing of the woman's Seed be in them, and if it be not preached to them? And if it

be preached unto them that have nothing of the woman's Seed in them, how and after what manner is it to them preached, and by whom? Can it be that such as have nothing of the woman's Seed or light in them can believe the Gospel? If it be possible for them to believe the Gospel, wherewithal can they receive it, if there be nothing of the Gospel Seed nor of its light in them? Now those that disobey the Gospel, surely the Gospel must be tendered unto them, and they must have some capacity of having the Gospel tendered unto them. And if so, what is that capacity, and from whom comes it? by Christ Jesus, yea or nay? And when they disobey the Gospel, was it possible, or might they have obeyed it when they did disobey it? If not, are they then condemned for not obeying that which they could not possibly obey? How is it that they can be said to disobey the Gospel, who have not any thing of this Seed and its light in them? Surely when they are disobedient they must be disobedient to something, and that thing which they are disobedient unto must be something that is saving in its own nature, and if so, what is it? For they are obedient to the evil spirit, and that which they are disobedient to must be directly opposite to that evil spirit. So then is there not a necessity that something of the good Seed and of its light be in all in a day of visitation, which those that obey it, and walk in it, are children of it, children of obedience; but those who disobey it are children of disobedience.

[The next ten pages are similar to another piece, proving the universality and sufficiency of the Light of Christ in the soul, in contradiction to those who say it is not sufficient neither universal, but who limit it (or what they call special grace) to a very few.]

I can best declare of that my soul hath past through, and for the sake of those that are breathing after the Lord, and though they be come to some sensible change, yet are not come to the true place of satisfac-

tion ; for the sake of such I may declare something of the goodness, kindness, mercy and love of God to my soul, that others reading may look into themselves, and consider their own condition, &c.

I can now look back again, and call to mind, and remember how the Lord was very near me, when I was in my mind very far from him ; by the evil that lodged in my heart I was at a great distance from him, and yet he was near me, and watched over me night and day, though I was silly, dark and blind, and saw not his care over me. Yet praises to him, I can now look back again upon it, and remember how he was near me when I was very young and tender of years ; he was near me in his judgments to bring me down and to lay me low, that I might learn to know myself and to know him. Oh ! my soul, praise him for evermore, to all eternity, for his mercies are over all his works ! The Lord kept me from open gross uncleanness that others went into, yet I was wild, and fierce and hot, and light and vain in my mind, not being come to know my bit and bridle. And I wanted not an evil will and inclinations to all evils, but the Lord was near me, and then I knew not his nearness and presence ; yet my heart and soul believes now in him that he was near me, and kept me back from doing or acting the great evils my heart inclined to. So the Seed of all evil wrought in me, and sprang up with manifold desires and inclinations to evil ; but the Lord was present, and kept me back and prevented me. And when I was but young in years, at times trouble would arise in me, and fear, and I knew not for what ; but I being of a stirring spirit quickly would drive it away, with my evil and light motion from one vain thing to another ; and yet as I grew in years this grew upon me at times, and trouble.

One remarkable passage above all the rest is fresh in my remembrance—Upon a certain time I went to the Scripture, and cast up that place, 2 Thess. i. 7 to 11 verse—and through the fear that rose upon the

reading I laid away the book, and began to stir again, and for the time it went away, and I went on following my vain wanton mind about my play or pastime as it is called. But at night when I went to bed, I was frightened often times out of my sleep, and that Scripture came up in my mind in the morning; and I very well remember what rose in my heart, a conviction of my ignorance of God, that I did not know him; and having read in that Scripture that the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,—I say having read this, it came up in my heart, and was carried home to my conscience by the light or Seed of life (which then I knew not) that I was one of them who knew not God, and that if I lived and died in ignorance of God, I should be one of them whom he would punish with everlasting destruction. And a desire rose in me to know God, from a conviction in me that I knew him not, and I arose at that time and kneeled down by my bed and prayed, according to my then poor and weak capacity, that I might come to the knowledge of God. Now this was the presence of the Lord with me, and a tender springing up of the Seed of life and appearance of its light in me, convincing me of my ignorance of God, and stirring up for the time a desire in me to know God. Yet how quickly was that quenched and veiled, and out of my sight, with my moving and stirring spirit that was restless then in my lightness, wantonness and folly; though at times that thing would come up in me into my remembrance, but was of very little continuance, but as a very quick glance and away again, my vessel not being prepared to retain any serious thing for any time concerning God or my own condition. Yet the Lord was then really stirring and moving upon my mind, not only

that time, which indeed was the first and most remarkable touch that I had, but also at other times both before and especially after; but as to all before they were little noticed by me.

But after that trouble grew by degrees upon me; and I being subject to infirmities (as to sickness) at times, this was also a means to bring me down; and when my natural spirit was brought low by sickness or afflictions, then the light was near to appear in me, not only to let me see what was amiss according to my capacity to perceive, which then was very low and mean, but also to draw or incline my mind to that which was good, as I was able to bear. This was the great love of God, and then there were no defects in the light, but the defects were many and great in me. And though for the greater part I was given up to the vanity and lightness of my mind, yet notwithstanding the Lord had regard to me as his creature, and more nearly the Lord had a respect to that which lay in prison, and groaned for deliverance at times, stirring and moving against evil, and drawing towards the Lord in tender desires; though the greater course and current that ran forth in me, and in which I was hurried, was in that which was in opposition to the light and seed that was springing at times. So that among all my companions, and any that might look upon me, little or nothing of any seriousness appeared in me as to outward view or observations; for indeed there was a shame in me to confess to, or openly to own that which was stirring in me, though many times in secret there were tenderings and breakings, and a cry that went up to God. But I say I was ashamed to let any know of it, but did cover it with lightness and vanity, and wantonness. Oh! how can I but remember the love, mercy and long-suffering patience of God, when I remember these things, how the Lord bore with me and did not take me away in that evil condition! Though I was long of a disobedient heart and did not answer the love of God, yet that light and

seed that sprung up in me was good, holy, saving and sufficient in its nature, though through the unpreparedness of my heart as an evil ground it did not receive it; but through the abundance of evil things which sprung up in me from the evil seed, the good seed was long choaked, and stopped and hindered from springing up in me, to bring forth the fruits of righteousness: yet, still the light remained in the ground of my heart as a holy seed, springing up again and again. So that this I can say in the sincerity and uprightness of my heart, the light, the seed, was always good in all its springings and in all its comings up, and I never found any want, or weakness, or defect therein; but all the want, weakness and defects, were in the ground in me that was not prepared to receive the seed, but oft choaked it thereby.

And then it came to pass, when I was come to more years of understanding, and falling to remain for some time at Leith and Edinburgh, I came to frequent the meetings of the Presbyterians, more especially of them called Remonstrants. But still there remained a discontent with myself and with them also, though then I saw none beyond them that I knew, nor to equal them as I thought. But still my desire and cry increased towards the Lord, and still there remained in me a dissatisfaction with myself, and a doubting of my being right; though then I may truly say my tenderness was not less but more than before, and there was some little seriousness more beginning to appear outwardly as to observation, though I was ashamed to let it much appear, but strove to conceal it.

Now I can look back again, and see how the Lord was all along present with me in the light and holy seed, and the contrariety and variance grew more and more between these two seeds, though I was very weak of understanding, to discern or make a true separation between the precious and the vile in me; yet always the light remained in me as a holy seed that sprung up in me whereby I had no peace in evil, but

in it and by it my peace was daily broken ; and there was that in me that would willingly have been shut of the light, for it was a trouble to me, and a torment to a part in me that did too much live in me, and was loath to die. Now this was that in me that made me discontent and displeased with myself, that which shewed me what was not well in me and others, and which did not answer to the good light and seed. For I now know by large and good experience, that it is the nature of this light or seed to be displeased with all evil, and with them that join to the evil ; but it is pleased with that which is good, holy and true, and with all who are joined to the good. For even then in as far as I was come out of any evil into any good thing the light so far was pleased, and I had ease and peace so far ; but there were those things lodging within the heart that were not outwardly seen which the light was displeased with, and by reason of this my soul was under many weights and burdens ; and I was weak and did not discern, and therefore I took things to be for my hurt which were for my good. For that which brought trouble and weight upon me was good, but the cause was not good but evil ; the evil power and seed wrought in me numerous evil lusts and desires, and I was sensible of them, and they were heavy to me and a burden to me, and I was weary of them, and knew not how to overcome them. But I look back upon my condition then, and now see what it was that made my evil thoughts and wandering inconstant mind a burden and a load, and weight unto me ; it was the light that was arisen in me in some small measure, and was arising daily in me, opening my condition unto me that was evil, this was the cause of all my trouble ; for which trouble judgment and condemnation was in me, because of the evil and disobedience that lodged in me, for which cause the wrath of God rested upon me, and his anger burned in me as a fire, that the cause might have been taken away. And then there were strong desires and cries

in me to the Lord for ease and help, and many promises and secret vows I made to the Lord to be his, if he would clear me and deliver me; and I had often strong resolutions in me that I would watch over my heart and thoughts, for I was sensible that my heart and thoughts were exceedingly evil; and the more brightly the light appeared in me, the more clearly did I see the evil and inconstancy of my heart, and wandering of my thoughts, which still became more and more exceedingly sinful and loathsome in my view. And yet at that time I did not know that the light by which I saw them was the saving and sufficient grace and light of Christ, though I did know that there was a light or something in me which let me see my heart and thoughts.

And I was in a trouble in my mind by reason of what the men called ministers said of two lights, the one gospel saving and sufficient, and only in believers, the other common and insufficient; so that I was at a puzzle in my mind, not knowing which of these two lights it was by which I saw my heart and thoughts, sometimes concluding it was the one and sometimes the other, but to say which it was I could not. And they told us that these naturalists might go very far in all Christian duties as they called them, and yet have nothing of this saving sufficient grace in them; and this the more distracted my mind, and caused me much trouble. And at that time great was my desire that I might come to have, and know that I had, that saving light and grace of the Gospel that I heard them speak of; and indeed they, my teachers, were ignorant of it, and how should I know clearly so long as I hearkened to their blind distinctions betwixt common and insufficient light and grace, and that which was not common but special (only in a few and none else) and only saving to them; and they were giving many marks how to know the saving grace or light, and whether we had it or not, and yet at other times would hold forth little less than

that hypocrites might have all or most of these marks, and yet have nothing of that saving light or grace.

And thus was I, with many a poor tender soul, driven hither and thither, with their windy, unstable, uncertain and contradictory doctrines, many times contradicting both themselves and one another. And when enquiry was made how we might know this gospel light and grace, then still they pressed me and others to hearing, reading and praying, and to wait in these and other duties for the knowledge of this special and sufficient light and grace. And this I can truly say, with all my little might I ran from one to another of them, earnestly desiring to know that which might save me, because still I was sensible of the continuance of the evil of my heart and the wandering of my thoughts. And therefore many times I would conclude within myself that I had not yet received that saving grace because my evil thoughts remained, and wandering of my mind. And still through their evil distinctions I was made (through the suggestions of Satan and my own evil heart) to slight and to have a slight esteem of that light which I was very sensible of, and to count it but weak and insufficient; and in my vain thoughts apprehended it to be true, that the light I felt in me was nothing but that common insufficient light which was always in me, because I felt that my evil thoughts and wandering of mind remained; and as I apprehended my mind was worse, and my thoughts more wandering than ever before I professed any thing, this many times made me conclude that their doctrine was true about this light in me, and that I had not yet come to have the saving and sufficient light. And thus I slighted this light, by which my condition was daily opened unto me and my heart tendered, and which was more fully opening the evil of my heart and thoughts unto me. And yet I was laying the blame upon the light with these my teachers, the men called ministers, which indeed and in truth was not any defect in the light, or weakness

in it; but the defect was in me and in these teachers, who with their blind distinctions puzzled my mind and many others, turning us away from the light in us as insufficient, and then setting us at work in our own wills, and to follow our own spirits in wrestling and striving thereon from one outward observation to another, and from one man to another, seeking rest to our souls, or seeking the living among the dead. And so I and many more poor simple souls were led astray by these our teachers' means, who instead of turning me and others to the light of Christ in us, by which many things were then opened in us and to us of our conditions, they turned us from the light and brought us into a slight esteem of it, as being dark and dim, and weak and natural, and insufficient to lead us to God. And so I and many others wandered up and down, inwardly and outwardly tossed, seeking another light, after that by our teachers we were turned away from the true light, and by their means caused to err and go astray, and to have a slight esteem of this light, as Israel of old, who said, (Numbers xxi. 5,) "Our soul loathes this light bread,"—and yet, though it was called manna, (that is, What is it?) I say, though it was that which they knew not, yet it was that food which God allowed them, which they did slight and said their souls loathed. So I may truly say, that through these teachers' means, I and many more were made to slight the light of Christ in us as insufficient; yea, by their means, we were made to esteem it to be no saving light of or from Christ at all, but a natural light, &c. So that when we were brought hither by their means, what had we then to follow but our own wills and their wills, and yet still crying to God, and making many prayers to him for his Holy Spirit to assist us, but all the while slighting this light as common and insufficient. And though I and many others wrestled and strove much in these outward observations, and many have been much longer striving under them than I have been, I am

now fully persuaded by the Lord, that another light they have never yet found, nor ever shall while they do live in these tabernacles, that shall be able to show them what this light (which they slight and call common) hath shewed them; nor have they found, nor ever shall find, another that can lead them out of the evils into the good things which they have seen by this light, which they and I both have slighted, and another light I could never find; nor could I ever find peace and true rest to my soul but what sprang up to me in believing and following this light. And all the time I followed those teachers, and slighted this light that was at work in me, from whence all my tenderness came and sprung up in me, I say, whilst I followed them, and with them slighted this light, and with them wrestled in outward observations, seeking and waiting for another light and grace (as we imagined) more sufficient and saving—then my soul was restless, and under trouble, and judgment and condemnation; and wrath from the Lord burned in me, and victory I had not, though I much sought it carefully with many tears, yet could not obtain it, because I turned away from that wherein my peace ought to have stood, and looked for another, but could not find another; thus I wearied and tired my natural spirit and body, and brought great trouble into my soul.

About this time it pleased the Lord that I heard two of the people called Quakers, and my soul was much affected in hearing of them; and they testified to the light, even to *that* light, that it was the light of Christ in me and in all coming into the world, which light I had been slighting as common and insufficient, as my teachers had taught me. And indeed one of these two men did very much reach my understanding for the time I heard him, concerning the light; and both of them had a good service to me, and something in me said Amen, to what they said: so my mind came to be directed unto this light, to believe in it.

Now it was not a new thing to me, for I was very sensible of this light that it was in me before I saw them, or heard any of them called Quakers; but in this one thing their testimony was new to me, in that they directed me to this light; and especially the Friend I heard the last time who insisted upon the light, chiefly to open up touching the light of Christ wherewith all were enlightened, that every one to the light might come and bring all their deeds unto it, and might believe therein, and walk therein, and that it was sufficient to lead unto God all who believed therein and walked thereafter. This doctrine was new to me, and contrary to the former doctrine of the men called ministers, who taught quite and altogether another doctrine concerning this light which all are lighted with, that it was not the light of Christ, neither saving nor sufficient to lead unto God; and they never taught it to be such, nor to be believed in as such, nor thoughts, words and deeds to be brought to it, to be led and guided by it, but altogether the contrary.

And now after I had heard them, Oh! my trouble grew greater than ever it was before, because I did not obey the light of Christ in me, and because I did not forsake these teachers who denied this light, and had led me so long from it, and had caused me to err and go astray so long from the light, and to wander in darkness. Yet their spirit and doctrine against the light had so far entered me, insomuch that though for the time I heard that living testimony through the Lord's servant to the light, I was much affected; yet the contrary spirit and doctrine of these teachers against the light was not easily cast out, but the serpent wrought long therewith for some years after, and held me back from giving up altogether to forsake these teachers. And if my trouble was great before, it was much more great (for a time) after I had heard that good and faithful testimony to the light by this faithful servant; until I came to forsake these teachers against the light,

I cannot declare the great trouble my soul was in, and the perplexity my mind was in, which all was justly upon me from the Lord, for my disobedience. For I went sometimes and heard the Quakers (so called), and sometimes the ministers as they are called, and sometimes I went and heard the Baptists and the Independents, there then being of all these at Leith and Edinburgh, when the English were in Scotland; and I was truly joined to neither of them all, but that which I most inclined to was the people called Quakers. And yet there was much fear and doubting in me to join unto them, the old leaven of the men called ministers stood much in my way to hinder me; and great was my perplexity of mind which to join with, for when I heard the Quakers, they exhorted me (with others) to believe in the light, and to forsake the evil it shewed and discovered, and to love and follow the good it shewed. And the ministers (so called), they told us that this light was not sufficient to lead us, nor able to lead us out of all the evil it shewed us, nor to lead us into all the good it shewed us: but those called Quakers said it *was* able to do all these. And again, both Presbyterian, Independent, and Baptist teachers, all cried out against the Quakers and the light which they preached, calling it the Quakers' light; and the Quakers cried out against them all, exhorting them to turn to this light in them, which all of them opposed, and withstood the Quakers, and their preaching of this light or seed in all. And I heard them all crying out against one another, the Baptist against the Presbyterian, and the Presbyterian against the Baptist and Independent, and the Independent against the Baptists and Presbyterians; and the Presbyterians divided into two parts, called the one Public men or Public Resolutioners, and the other called Remonstrators or Protestators, or Professors; and the one of these sort of Presbyterians crying out against the other sort, and all other sorts whom they called sectaries. But I observed all of them to be against

the Quakers, and all of them (though divided among themselves, crying out each against another,) to bend all their strength against the Quakers, and the light which they used to call the Quakers' light, bringing Scriptures and alleging them against this light. Now I, beholding all these things, this wrought no small trouble in my mind, not knowing which to join with, darkness was so come in over me through my disobedience, and I was so puzzled in my mind with what I heard from all these teachers, of all these sorts, against the light. Yet still there remained in my heart a secret love to that people and to their testimony of the light, but I being weak and feeble, and not seeing through the subtle and crafty things they alleged (even all of them) against the light, they mightily puzzled me, I not being able to answer them.—For those who cried out against the Quakers and the light, they preached and held forth what a dreadful thing it was to follow darkness for light, which to follow a false light, said they, was no less than to follow darkness: and indeed that is true, and even then I believed it, but it was evilly applied to the Quakers and the light they preached. And indeed after I heard their testimonies to the light, I durst never close in my heart with what the others said against it, though their words puzzled me and troubled me; and though there was a fear in me absolutely to conclude that the Quakers' testimonies to the light were true, yet I durst not deny them, nor say they were untrue. But often it would come upon me, if I were fully certain that the Quakers were right, and that their testimony was right, that then all these were far from being right, who cried out against the light and them that preached it. And when I reasoned within myself concerning the light, and when things would come up in my mind which I had heard spoken against it, as also things I had heard spoken for it, one thing stuck mightily in my mind, and came up often in me, how the Lord Jesus and all his fol-

lowers were hated and persecuted; and that these preachers of the light did look liker to Christ and his apostles than any of those who preached against the light, and them who preached it. So this wrought many times fear and dread upon me, lest I should close with them, or be one of them who deny Christ, or should deny Christ in the Spirit, as the Jews did deny him in the flesh. And the innocency, patience and sufferings of these preachers of the light much overcame me, so that though I did not then close with them, but was held by the subtilty of the serpent in myself, and by others of his evil instruments; yet all along my heart mostly inclined to be with them, and durst never let any positive conclusion in any thing enter my heart against them; but in things I could not see through, there was a fear in me to judge against them, lest through my ignorance or weakness I should judge Truth in them. But still I say, the light was most weighty in me, to be fully clear and satisfied thereof; and my cry to the Lord was most in that thing to be resolved fully, even to be fully certain concerning it, for upon it depended the very foundation and ground of difference betwixt the preachers of this light and all the opposers of it. And indeed this I found, when after some considerable time that my soul had travelled through much trouble and exercise; and after my going from one to another, I still found that when I followed this light in any thing, that *then* was the time I had any peace; but when I did contrary to it, I could find neither any other light nor man that was then able to comfort me, unless it was the preachers of this light, who still (as I had occasion to hear them,) directed me to obedience to the light, and that then peace should follow: and I found it to be even so from time to time, that upon obedience to the light peace followed, and upon disobedience, trouble.

And now I can look back again and see plainly the great love of God to me, who pursued me

with his judgments and his mercies ; and likewise I can look back and see how that the light, that first of all appeared in me, and let me see my ignorance of God, was the same light that did more appear in me, to shew me the evil both within me and without me ; and the more I came up in obedience, my light grew up in me to shine the more clearly, and the evil appeared yet still the more hateful and abominable, and exceeding sinful to me. And always this was a sure thing, that as my mind turned from any thing manifested and reprov'd with the light, that then for that thing the light reprov'd me no more, unless I turned back to that thing again. So that now I truly witness to and bear a testimony to the purity of the nature of this light, how that it doth not at all condemn the righteous, nor justify the wicked, but its very nature ever was and is, and will be to the end, to justify the righteous and to condemn the wicked.

And now all ye opposers of this light, show where there is to be found another light besides this that universally can do this office, namely, to justify the righteous and to condemn the wicked ; for this witness can all the followers of the light truly bear with me, and I with them, we can bear the same testimony that the light is one and always the same in its nature, pure and holy. And we can look back now, and read within ourselves, how that this light was then in us as a little seed under the ground, while we were darkness and went after darkness ; this light then shined in our darkness, that is, it shined in us when we were in the state of darkness, and were not then come to this light or seed ; yet, it by times stirred in us, and shined in us as a low witness bearing witness against us, while we were in our natural state, and it was then all the light we had in that night state ; and even then in any thing wherein we did well, and shunned the evil in any thing ever so small, the nature of this light was to justify the good were it ever

so small, and to condemn the evil though ever so small.

Now as we grew up to a fuller breaking forth of the same light, then the pearl and the treasure came to be found more than before, which was more lost as to the creature's discerning before. So that still from the very lowest state a man is in, who hath not sinned out his day, this light is of the very same nature, and of the same kind with the light in him that is come into the highest state. For no condition any can be in, can alter the nature and kind of the light, though it differs as to measure and degrees of manifestation, and differs in operations according to the differing states; so that there is no state or place a man can be in who hath not sinned out his day, but he hath some light, and the light he hath is holy, and its nature is to justify him that walks in it, and to condemn him that resists it.

And this we do witness truly, faithfully and experimentally, that before we came to know it, yet it was within us, even when we walked in darkness, and were in a dark state, it was there, and shined in us while we were in that state, and then it shewed in us what we were capable to see for the time, and then did reprove and condemn us for evil; but such evils as others were guilty of, of which we were not guilty, it did not for these condemn us, not for the act of them outwardly, but the nature of all evil in us it condemned. And afterwards when we were come to the knowledge of this blessed principle, then that came to be fulfilled in us, that light which shined in our darkness while we were darkness, came to shine out of darkness, and to give us the light of the knowledge of the glory of God, in the face of Christ Jesus; and then the treasure that lay hid in us, came to be found and known in the earthen vessel. So the nature of the treasure and pearl is the same when it is hid and shines in darkness, as it is when it shines out of darkness. So that the defect is not in the pearl and

treasure, or light or seed, but in the man or woman is all the defect. And now I can look back, and in my very heart and soul, justify the light and clear it; and that all the blame and defect was in me, and not at all in the light or seed.

But if it be queried, how I came into this certainty and satisfaction? I answer, by giving up in obedience to the light, to walk in it. For I found a firm ground and warrant to believe in this light, and to close with the followers thereof, and good ground to reject all the opposers of it. And as to my ground and warrant to close with the light, it was because, by long experience, I found it true and infallible in all that it taught me; the things it taught me were things I knew infallibly to be true. And until I laid down this firm settled resolution in my heart, to adhere to the things I had learned in the light, and to follow the light therein, I was never at quiet nor rest in my mind, but tossed from one opinion to another. And also on the other hand, I was firmly resolved to let alone all things that were not plainly opened unto me in some measure to be true, but if they were doubtful to let them alone, and cleave to those things I was infallibly certain of.

But if it be again queried, what were those things?

Answer, as to the nature of the light; by long experience, I was infallibly certain, and fully persuaded and satisfied in my heart, that this light in its nature was good and holy, by the goodness and purity of the things it had taught me to follow, and by the witness it had borne in me against all evil; for I knew neither good nor evil, but as this taught me to see and to discern between that which was and is good from that which is evil. It is true I had heard tell of God and Christ, and had read in the Scriptures of God and Christ, and many good testimonies to many good things, and also many testimonies against the evil and evil things; but I could

never have believed, nor experimentally known, the trueness of these testimonies had it not been for this light. So that whatever I understood or knew truly of the Scripture's testimony for the good or against the evil, I received all this true knowledge in this true light in me, whereby I found it to be true and holy in its nature, because it impressed in my mind a real knowledge of some things which I knew infallibly were good, from the very instinct and impression of this light in me; as namely, that there is one holy true God, who is goodness and love itself, and holiness itself, and purity itself. And with this light I felt that evil and ungodly spirit opposing this good and holy thing in me; and I could not find another thing in me, nor any where, that could let me see the evil or the good, but this good light. And I could not find the evil cursed nature and seed to oppose me so much for any thing as for this one thing of turning in my mind to this light; nor could I ever find another light in me that stirred me up to love and follow purity and holiness, and to forsake evil and unrighteousness; and when I did contrary to this light, in doing what I saw with it was evil; and when it smote me, and reproved me, and spake trouble to me, I could never find any thing that could give me peace, until I came back again to this light, and to forsake the evil. So I could never find any thing that in its nature I could say was holy, and that taught me holiness, and that let me see evil, and that judged me when I did evil, and spake peace to me when I did well, besides this light: I say, I never found another that could work these things in me; and these things I have found to be infallibly true. And indeed, I could not say any divine thing or heavenly thing were a divine heavenly thing, if it were not for this light that let me see what is heavenly and divine, and what is not. So that I cannot tell what is sin, and what is not sin, without this light; I might imitate others, and say as others say or have said, but the

certainly I cannot know or have without this light. This was my peace and satisfaction, and in this my peace and satisfaction doth still increase, in living up to this light, in the things which are for the present time certainly known; to the good revealed by the light cleaving thereto, and avoiding the evil certainly known to be evil; until I came to this resolution in my heart, I never had any settled peace. I never came to any true peace by reasoning or disputing in my mind, or with any, but in living and walking in that good I certainly knew, and turning from the evil, in *that* my peace grew up in me; but while I stood jangling and reasoning, and disputing in my mind, or in words, with any about the light, I could never find peace, but rather hurt and trouble followed. But when it came strongly and powerfully to be borne in upon my mind, to follow that wherein my peace stood, which was out of all doubt or question, to me, infallibly known in me, proved and known in my heart to be true, which devils and men could not dissuade me from the truth and certainty thereof—this was my ground and warrant to trust in God, and to look unto him, and to expect his help: when thus firmly I was settled, and resolved to walk therein, then my peace, I say, sprang abundantly. And one thing mightily confirmed me in my resolution, that when I read the Scriptures, I could not find any other light or Spirit to answer to the testimonies borne in the Scriptures to the true light, and true Spirit and true seed. So that whatever the Scriptures do declare of the powerful workings of that holy power and Spirit inwardly, in the hearts of any of the holy people that lived formerly, the light answers to the same, and works the same substantial work in all that follow it. So that as I grew up in the power and virtue of the light, I saw the same work wrought in me with this light, which was wrought in holy men of God, by the Spirit of Christ. So its bringing to witness the same holy works of holiness and purity of mind, leading out of

the world, and giving victory over the world and over the evils thereof, this all along more and more confirmed me that the light, (this same light which the opposers thereof called insufficient,) is found to be sufficient, and to lead into the same holy work of salvation, inwardly and outwardly; whereby it doth appear that this light is the same in nature and kind with the holy Spirit, that wrought salvation in the people of God in former ages. And great love sprang up in my heart to those who were witnesses to the light; and by this I knew their testimony to the light and its sufficiency to be true, by its working in me what they said of it, so that nothing that they spake of its power and sufficiency failed, but as I followed the light, I found the virtue and power, and sufficiency of the light, to be more than all they said of it.

Therefore all people cleave unto that which is certain and sure, for it is both certain and sure that the light is in you, of which we testify, and it doth teach you those things you see to be good, or not to be good but evil; and as you bring your thoughts, words and deeds unto it, you will grow into clearness of understanding, and you will come to see our testimony to the light, and our testimony against your teachers, both to be true; and what your teachers say against the light, and against us for the light's sake, to be both false.

Objection. But it is a dangerous thing to close with and join unto that for the true and saving light which is not, for that were a great evil, and to deceive our own souls.

Answer. As it is very dangerous and destructive to believe in that for the true light which is not, so it is no less dangerous and destructive to reject and deny that to be the true light which is the true light; for those who believe not in the true light, such do place something that is false in room of the true light, and such as put darkness for light, also do put light for darkness, they take the one for the other. Now

this light which you find in you, to which we witness, can you say that it is not the true light; are you sure, or have you any certain knowledge that it is not the true light of Christ in you? or can you say you have found another light that doth shew you what is in your hearts? for this light we testify of unto you, doth shew you many things, both in your thoughts, words and deeds. Have you found a light besides this light, that doth shew you more than this light doth, or that doth lead you into those good things which this light shews you? Without light you cannot see these things, but these things you do see, are discovered or made manifest in you by this light in you, as the apostle saith, "All things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light." There is something in you that manifests or discovers in you many thoughts, words and deeds, and reproveth them; this is light, and to this light must you take heed, and in it must you believe, otherwise you cannot come to Christ, nor follow him.

Objection. If this be that true and saving light in which all are to believe, why doth it not lead us out of the evils into those good things it shows us?

Answer. "Christ came unto his own, and his own received him not, but to as many as received him, he gave them power to become the sons of God." Now why did he not give power to the others whom he calls his own, was it not because they received him not? he came to them, but they received him not. So he that came to them who received him not, was saving and sufficient, but they not receiving him that came unto them, therefore they did not receive power; and yet he was the same Christ whom the wise builders rejected, whom the believers received, and in him they received power to become the sons of God, who believed in his name.

Now, Christ is the Light of the world, and lighteth every man coming into the world; and so he comes

into all with his light, and such who believe in him, and follow him, they do not abide in darkness, but in following him in the light, they come out of darkness to have the light or knowledge of life in them. But those who believe not in the light which comes into them, they do not come out of, but abide in darkness; because they do not believe in the light, nor follow Christ in the light which comes into them, to lead them out of darkness, therefore they abide in darkness. Yet, notwithstanding this, the light is saving that is in them that shews them many evils, which they love better than the light that shews them and reproves them; and the light shews them many good things which they do not come to possess, because they do not come after the light to walk in it, and do not follow Christ in the light.

Objection. May we follow the light of ourselves? How can that be, seeing we have not power of our own, or of ourselves?

Answer. You cannot of yourselves do any thing that is good without Christ. Now there are times and seasons of life wherein the Lord Jesus, the Light, comes and visits the hearts of people, and shews in them what for the time present may be known of God; and these are the times of life when men and women are to give up to the Lord, in the light, to follow him and come after him, when he in the light strives in them, and with them, and draws them; for then there is power present, and then they may give up to him and may follow him in the light, and with that power which they then have of him in the light. For even as a natural man I cannot speak nor hear, nor see nor do, any thing of myself without God; but yet I have power to do all these, both to speak, see and hear, &c. or to forbear at times; I have this power from God, and I may use all these powers well, or I may abuse them all: so I may abuse my power, or I may use it well. But if I abuse my power, I have myself to blame, and not the Lord, who hath given me eyes to

see a danger ; but if I will run into the danger, I have myself to blame, and not the Lord ; I might have done otherwise.

Now as the Lord hath provided in all things well for the natural man, so hath he also provided well for the soul, the greater part, which is more the man than that which is mortal and corruptible. So he hath given light to the soul, and power to use the light, but I may also abuse my light and understanding, it is possible that I may ; but if I do, I have myself to blame, and not the Lord, who hath enlightened me with that light which is both true, saving and sufficient. And I may use it to the salvation of my soul in Christ, and may look unto him, the fountain of light and life. And when I have made use of the light, it is not of myself without Christ, but with him, and with the power I have of him, do I that which is pleasing in his sight ; which, if I do not, I have not him to blame, but myself, for the abuse of my power given me by him, to have done that which is pleasing in his sight.

Therefore let no man say I want power to do that which pleaseth God. Thou may abuse thy power given thee of God, and so may want the right use of the power and ability given thee of God ; but thou wants not power if thou hast not sinned out thy day : for what thou really wants, and never had, thou cannot be condemned. But if thou dost want the exercise of that power God hath given thee, and thy day not being yet over, but the Spirit of the Lord striving in and with thee, thou hast power, thou wants not power ; but through thy disobedience to the power, and through thy not giving up in obedience to the light and Spirit of God, thou keeps thyself back from the exercise of that power which God hath planted in thee in the light, and for this thou hast thyself to blame, and not the Lord. For he would not daily reprove, judge and condemn thee for thy disobedience, if thou wanted that which thou oughtest to obey ; but that

which thou oughtest to obey is in thee, and thou wants it not, for if it were not in thee, if thou wanted it, thou couldst not be said to disobey it; nor would the just Judge of all condemn thee, nor reprove thee, for not obeying that which thou hast not. But because thou hast light, and because thou hast power to use the light, for that end for which it is given thee; and thou abuses thy power, and rebels against the light,—and because thou brings not thy deeds to the light, which thou mightest have done, and mayst do, while the Spirit of the Lord strives in and with thee;—therefore it is that thou art condemned, and not because God hath not given thee light and power to use it to the end it was given for. Therefore, while the Spirit of the Lord is striving with thee, say no more that thou wants power; thou wants neither light nor power, but through thy disobedience to the light, and thy abuse of the power, thou wants the exercise of thy powers to the glory of God, and comfort of thy soul.

Objection. May I not say I want that I have not? I have not power over the evil of my heart, it is my grief and burden, the sense of my want of power over the evil, idle and vain thoughts that arise in my heart, and I would be rid of them, and yet, I am sensible of my want of power over them. And then may not I say I want power over my thoughts, and the evil of my heart?

Answer. Thou hast that power which thou usest not; thou wants the exercise of that power which thou hast, and until thou come to stay upon that power thou hast planted in thee of God, and until thou come to have the exercise of it, thou canst not have the victory over, nor the deliverance from, thy thoughts and the evil of thy heart. So the thing I affirm is, that thou hast power, but thou wants the exercise of that power thou hast in thee, and that is the cause why thou wants victory over thy thoughts, and evil of thy heart.

So that the times, conditions and states of people

are to be considered—for all once have a day of visitation, wherein they have power according to their capacities, to see, to judge, to will, to understand, and to act that which is good, and to avoid that which is evil. But through disobedience to, and rebellion against, and stubbornness, carelessness, and neglect of the abilities God hath given, both natural and spiritual, they may (and many do) lose all power, yea, all will to do good, so great is the loss that some come to! But yet, during the day and time of life while the Spirit of the Lord strives with people, they do not want power to overcome all their evil thoughts, if they believe in and use the power given of God unto them aright, and do not abuse their power given them of God.

Objection. I do find a willingness to have power over the evil of my thoughts and heart, and yet I find it not.

Answer. Thou must know and believe in God, and in the Lord Jesus, through knowing and believing in the light of life and salvation which is planted in thy heart, from God and the Lord Jesus, to the end and intent thou may come to see and know that light in thee, which manifests what is made manifest of thy heart and thoughts. And art thou come to believe it to be that which is appointed of God and of Christ, to lead thee up to God in Christ Jesus, out of all death and darkness? So if thou believest not that this is come from God and Christ, into thy heart, for this end, and if thou givest not up to it to obey it, and walk in it, as such a light and guide as it is—but if thou slightest it as a common and insufficient thing, not able to lead thee unto God, but lookest for another light than this light which Christ hath lighted thee with; though all the real true sight thou hast of thy heart comes from this light, yet thou canst not have power, according to thy desire, over the evil of thy heart and thoughts; and another thou canst not find to give thee power and victory over the evil of thy heart and

thoughts, but the same that gives thee to see and know the evil of them. This is that power which is in thee, which is powerful in thy heart, to visit thy heart, and to show thy heart and thoughts unto thee, so far as thou knowest of the same ; and this thou slightest as common and insufficient, and lookest for some other way of deliverance, by some other than this ; and yet thou neither finds any other way nor thing to deliver thee. And when the enemy of thy soul still finds thee slighting and disregarding the light of Christ in thee, and looking for another way and thing, he hath his hold strong in thy heart, and it cannot be taken in or overcome, but as in the light of Christ in thee, thou comest to believe and walk, and so no more to look for another. For so long as thou slightest the light of the Lord Jesus in thee, and dost not believe it to be that light of him that is saving and sufficient, thou may run from one thing to another, but all will be in vain, and in the end thou wilt lie down in sorrow !

Objection. Seeing then the hazard is very great on both hands, on the one hand to close with, and join to that which is not the true and saving light, and on the other hand, no less danger to deny that which is the true light ; and being in a strait between the two, not knowing which to join with, and this being also a great defect, a want of a discerning which to join with ; what shall one do in this sad case ?

Answer. There is not that straitness in it as thou apprehendest, but it is both easy and pleasant to a willing mind, that really and truly is willing to close with that which is already certain and sure ; for God has not hid from thee that which is of absolute necessity for thy present good, but he has, and doth and will, make it plain and easy to be understood ; and as thou givest up thereto, it will be made abundantly easy for thee to obey, and very pleasant to a willing mind. Consider this saying, Gen. iii. 15, " God said to the serpent, I will put enmity between thee and the woman, and between her Seed and thy seed," &c.

Now the enmity and contrariety is between the two seeds; these are the two seeds in thee that are at enmity, the one against the other. There is not said, that there should be enmity between any other seeds, but only between the serpent's seed and the woman's Seed. Now the good seed is the woman's Seed, and the evil seed is the serpent's seed—variance and strife is between these two seeds in all mankind; and dost thou not find two seeds or natures at strife in thee? and no more but two, there is not a third nor a fourth; nay, but thou must join with the one or the other of these two: and thou art not altogether ignorant, but thou hast the knowledge and discerning that it is so, viz. that there are two natures or seeds in thee, the one drawing and inviting thee to that which is good, and the other drawing thee to that which is evil. So to one of these two thou must give up to obey, and to which thou givest up to obey, thou sowest to that, and with that must thou reap. Thou dost not read in the Scriptures, nor dost thou feel in thyself two lights or two good seeds to oppose the one evil seed of darkness in thee; thou findest but one light or seed, which is the light of Christ, who is the Seed of the woman made mention of in Scripture, and thou findest no more in thee but this one light, to oppose the one nature or seed of darkness in thee, and another thou canst not find; and that which would draw thee to look for another light or seed, is the serpent and his seed, joined with thy fleshly mind, which would cast thee loose from the true light and Seed, Christ, that he might have his will of thee, in his nature and seed of darkness. So that thou need not be in any doubt or strait in this matter, unless thou wilfully make it unto thyself, by abusing that which is already certain in thee, and not using it to the end for which it is given into thy own heart. Now if any will go about to persuade thee, concerning this light in thee (of which thou art certain,) that it is not that saving light or seed, but that there is another; thou knowst this light, thou

knowst not another, thou findest this light opposing the evil in thee, thou findest not another light in thee doing so; thou never found this light or seed to consent to any evil, nor to justify thee in any evil. Let them that tell thee of another light, or of two lights, show thee this other, and demonstrate it to thy understanding, for by Scripture, nor in thy own understanding and experience thou findest not another. So it is safe and good for thee to cleave unto that which is certain and sure, and to let that which is uncertain alone, for which thou hast no ground from Scripture, nor in thyself to believe. For God requires thy obedience to that which is certain, and not to that which is uncertain; to that which has ground in thy own conscience, and from the Scripture, and not to that which hath neither ground from Scripture, nor in thy own conscience. Thou hast ground enough to believe in, and to give up unto this light in thee, and not look for another light (in nature or kind) differing from this, because of the certainty of its being in thy heart, and of the purity of its nature in thee; and because of the self-evidence it gives in thee, and all the tendency of its appearance in thee is to draw thee up unto the Fountain of light and life, from whence it comes; and because of its being in thee a standing witness against evil, and never consenting unto any evil, in thought, word or deed, but witnesses against thee and them; calling thee to turn from the evil of thy way, and oft times setting before thee the danger of thy continuance in it, and convincing thee of the mercy, care, tenderness, long-suffering, and forbearance of God towards thee, and letting thee see imminent perils and dangers thou hast been delivered out of, and shews thee thy most secret thoughts and intentions to evil, and the action of those thou hast covered from men. This light is privy to them all, and yet, notwithstanding of all, thou art conscious to thyself this light still remains in thee, striving to reclaim thee, during the day of thy visitation, and to bring thee out of all these

evils, into a new life; which by the light thou knowst to be good for thee, to come out of the evil, and old life and manners into the new, which is good. And notwithstanding all the provocations thou hast given thereto, and thy many rebellions against this light, the love of God, in Christ, has gone forth into thy heart, in this light; when thou hast been sick, or in any trouble or affliction, then this light has stirred up thy mind to look to God, and leads thee back to look upon thy former ways, and to stir thee up to amendment, and to set the mercy, love and forgiveness of God before thy eye, upon thy repentance; and thou hast ground to believe in this light, because of the power and strength in it to convince thee of the good and of the evil. Notwithstanding the subtle workings of the serpent, and thy own carnal mind to the contrary, yet this light is more strong than all opposition, and breaks into thy heart over it all, to convince of many things that are pleasing to God, and also of many things that are displeasing to him; so that the serpent and thy own evil heart cannot keep out this light, from convincing thee that God is, and that he is to be loved, feared and obeyed—nor from shewing thee many evils, &c. So life and death are set before thee, and in the light, thou mayst chose life and live. But if after life and death are set before thee, thou refuse life in rejecting the light, death will grow over thy heart, and the light shall be thy condemnation, who rejectest it; and out of thy own mouth shalt thou be condemned, and made to acknowledge that thou wanted not the true saving light in thee, nor power to have obeyed it, and to have obtained life in walking in it, in the times and seasons of life, which were offered thee in the day of thy visitation; which, whosoever slights and passes over, such must assuredly account to the Lord for the same. So all prize your time; fear and stand in awe before the Lord, and observe every time, season and opportunity of life. For behold the Judge, Christ, stands at the door—"I

stand at the door and knock, if any man hear my voice and open, I will come in and sup with him, and he with me." Every time that thou art smitten for any evil, and called to forsake it, and to turn to the Lord, I say, every such time is a knock given by Christ, at the door of thy heart; and that is his voice that calls thee to come out of the evil, and to forsake it, and that thou mayst embrace the good, and cleave to it with thy heart. So with the light thou mayst see how thou hast slighted many good times, seasons and opportunities of life, wherein Christ, thy Judge, has come to thy door, even to thy heart, and has stood knocking to have been let in, but thou hast not believed it to be he; so now prize thy time, and beware thou dost so no more, lest he depart from thy heart, and leave it without conviction or reproof, call or knock. But while he stands at the door of thy heart, convincing and reproving thee, and calling thee out of the evil into the good, observe these times and seasons; and beware that now no longer thou slight them, being so plainly told who it is that stands thus at the door of thy heart and knocks. Therefore open by true and sincere obedience to him, by that obedience which is of faith in him, as he appears in thy heart: if thou believe that this is he, and so obey him in this belief, then through this obedience of faith thou shalt feel thy joy and peace to spring up in thee, to the joy of thy soul!

No more at present, but remains a friend and well-wisher of health to thy soul and body.

P. L.

IRON HOUSE PRISON.

CONCERNING THE BREATH OF LIFE IN
THE SOUL OF MAN.

God breathed into the nostrils of Adam the breath of life, or Spirit of lives, and he became a living soul. Gen. ii. 7. This is the breath of a spiritual and heavenly life (above the earthly natural life), of a heavenly nature; or it is the Spirit of God, according to the words of that man of God, Job, xxvii. 3. "All the while my breath is in me, and the Spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit." You will not say that Job had the bible to learn this most excellent knowledge from, which excelleth all other knowledge, to know God, by his Spirit within, which Job knew, even that the Spirit of God was within him. And this holy breath of life, or Spirit of God, was the sure ground and foundation of this knowledge of God and of himself, and of that holy resolution that was fixed in his heart, viz. that all the while his breath was in him, and the Spirit of God was in his nostrils, his lips should not speak wickedness, nor his tongue utter deceit. Job knew he was to remain but a while in this earthen tabernacle, but all that while he was resolved to keep himself from wickedness and deceit: and this holy resolution he grounded upon the Spirit of God within him, while it remained in his nostrils. So by the Spirit of God within him, he was taught, and preserved through wonderful trials and temptations, in wonderful patience, to the end of them all, both inward and outward, and yet he had not our bible to learn from. So the Spirit within him was sufficient for him, to teach and lead, and to preserve him to the end of all his great afflictions, all which had a good end.

And this is that true life of the soul, and is in the soul of every man coming into the world, which teacheth all mankind something of the knowledge of God, that he is, and that he is to be loved, feared and obeyed, and teacheth man's duty one towards another.

The soul of the first man became a living soul, through this holy breath, the Spirit of life, while he stood in it; that was the first state the soul was in, a state of life, a living state, then there was no death nor darkness in the soul, but he was a living soul unto God, alive unto God, living in holiness and in righteousness. Now this was man's fall and loss, when he fell by transgression from life, from this holy life of righteousness and of holiness; when he lost this holy life, he lost righteousness and holiness. When he lost the life of it, he lost his innocency, and then death came in, and the nature of it; darkness came in, and the nature of it, and man then did die to the holy life. He did not live to it, but came to live to another life, the life of sin, and of death and darkness; and so man went into prison with his soul, into the prison of death and darkness, where the soul is the devil's prisoner: and this death came in through Adam's fall, over all his posterity. 1 Cor. xv. 22, and Gen. iii. 17.

But some may object, saying, How is this breath of life in the soul of mankind now, seeing man lost it in the first Adam, through his fall?

I answer, it is in the soul now through the second Adam, the Lord from heaven, the quickening Spirit, under another dispensation than the first Adam was in. For the second Adam is the Lord from heaven; he is the quickening Spirit, he quickens all mankind again, as he is the light of the world, lighting every man coming into the world. John i. 9. So as all in the first Adam die, and death, by him, comes in upon all his posterity: so by the second Adam all are made alive, and the Spirit of life, the breath of life, comes in again into the soul under another dispensation,

through which the soul is put into a capacity so that in the light he may believe, and rise up to God again, out of the fall, by Jesus Christ. So this holy breath of life is in the souls of all mankind, not upon the account of the first Adam, who fell, but upon the account of the second Adam, who never fell, wherein the soul is visited again. And all must now be accountable to him, who is the Saviour of the world, but more especially of them who believe, to whom all power in heaven and earth is given, and all judgment committed, who is the universal Judge of all, and Law-giver; because all the grace and life, and truth and light, comes in by him. Therefore all must to him give an account for the grace, light and truth he hath given them. For when he was among his disciples, he said, (John iii.) "He that believeth on him is not condemned, but he that believeth not is condemned already." And why? "Because he hath not believed in the only begotten Son of God." And why are such as believe not in him condemned? Because they hate the light, and come not to the light which is come into the world and lighteth them: this is their condemnation. He saith not that the first Adam's sin is the condemnation of unbelievers; but the Son being come, and all power and judgment being committed unto him, both in heaven and in earth, who is the Saviour of the world, the light of the world, who lighteth every man, &c., that they might believe in him who hath lighted them. So they are lighted *that they may believe*, and they may believe; but not believing in him, nor loving his light, nor coming to the light he hath lighted them with, to see him with, to believe in him with, *this* therefore *is* their condemnation. That which condemns them is the light, which condemns the unbeliever and his unbelief, and his evil deeds.

For if [Christ] the light were not in all them who believe not in him, how could they be said not to believe in him, and be condemned for not believing in him?

If he were not near them, and come into them with his light, can they be condemned for not believing in him? If he be not within their reach, if they cannot reach to him, and cannot believe in him, will he condemn them for not reaching to that which is not come within their reach, and which they cannot reach to, which is not come near to them? If Christ the just Judge will not do so, then he is the light of the world, and lighteth every man coming into the world, that they may come unto him, and believe in him.

And thus men's sin is against Christ; they believe not in him with that which he hath given them to believe withal. He is come into them by his light, and they may come unto him in the light, and with the light may believe in him, and may follow him out of darkness up to God again, who is light. Therefore are they condemned already who believe not in him, who follow not him out of their evil deeds, who come not unto him; because he is come near unto them, in the true and saving light of his own life, which is the light of men.—Here it may be seen that all sin is against Christ, the universal love of God, and universal Law-giver and Judge, who hath all power, and all judgment committed unto him. So all must account to him, and own and acknowledge him for their light and grace and truth, all which is of him and from him, that therewith they might believe in him, and might follow him up out of all evil, up to God the Father again. He that doeth truth comes to the light; he is not condemned that doth truth, the light will not condemn him that is a doer of truth, because he comes to the light, and loves to have all his deeds seen with the light to be wrought in God; the light justifies him. But he that doeth not truth, loves not the light, neither cometh he to the light, because his deeds are evil; he hates the light, yet he hath the light in him, and the truth in him, who doeth it not, else how should he be said to hate that which is not within his reach to hate? Could he refuse to come to that which was never near

him, nor in his offer? Could he refuse to do the truth, if he had no truth in him to do? Could he refuse to come to the light, and no light in him to come to? Or could he be said to be disobedient to that which he hath not in him, nor near him, to disobey? No, surely.

And the light shining in the heart, gives the knowledge of the glory of God in the face of Christ Jesus; and the light is the treasure in the earthen vessel. Wherefore it is sufficient to lead to God, them who believe in and follow him in the light, because it is that light Christ requireth us to believe in. Now all who believe not in Christ, with the light he hath enlightened them with, he condemns them. It is sufficient to convince, reprove and condemn them, and to call them to repentance and amendment of life. All the power the devil can fill men's hearts with cannot stop this light from convincing the world of their sin of unbelief, as all men be they never so wicked, at one time or another find the power, force and sufficiency of this light to lighten them, or to let them see their wickedness, and to convince them of their sins against God. So they know that God is, and that they sin against him; this is powerful and forcible in doing this first work universally in all mankind. Now they who follow the light in this first work of discovering something of this state of sin, will grow into a further discovery, and be more clearly convinced of that sinful state; and not only so, but will find it as powerful to lead out of sin, as to convince of sin. And the cause why men and women readily do grant its power, to convince and discover many sins, both in thoughts, words and deeds, and yet cannot bear witness to, nor acknowledge its sufficiency to lead out of those evils it convinceth them of, is because they do not believe in it, nor follow it; they do not believe it to be what it really is in its nature; many things stand in their way, that keep them from coming to see what this light is, and by whom it is. For if once people were come to see what this light is, and by whom it is, then they

would believe its power and sufficiency ; and if they believed its power and sufficiency, then would they be encouraged in that belief, to follow it. But so long as they remain in a wrong belief of this light, calling it a natural insufficient light, (and many strange names those men called ministers have given to this light, undervaluing of it, insomuch that there is a disesteem begot in the minds of many people of this light) and then how can such apply their minds to follow or to obey it, having such a slight esteem of it in their minds ; shewing upon all occasions their disesteem of it, and hatred to it, by the slighting names they frequently give unto it. And all this falls out to be so in people, because of their not walking in the good things they know to be good, but live in many evil things they know to be evil ; such are evil doers, they do evil in omitting, and not doing the good they know to be good, and so remain doing the evil they know to be evil ; such I say are evil doers, and their deeds are evil. And as Christ said of the evil doers, so it is, "every one that doeth evil hates the light, neither cometh to the light, lest his deeds should be reproved."

Now who is this evil doer, whose deeds are evil, and who comes not to the light ? The light is near the evil doer, and comes to him, and shews him his evil deeds ; but he comes not to the light, because he loves his evil deeds, therefore he is afraid of the light, and hates it, and comes not to it, because his deeds are evil, and because he loves his evil deeds, and the light would reprove them : this is the evil doer, who believes not in, nor obeys the light. So the evil doer is not altogether ignorant of the light, which if he were altogether ignorant of it, and if the light had never appeared to him, and if the light had not convinced him of good deeds and of evil deeds, and if the light had not shewn him his evil deeds, he would not be afraid of the light. But he loves his evil deeds, and in some measure he knows he is an evil doer, and that his deeds are evil, but he loves them ; and therefore he is

afraid of that which shews them and reproves them, and he hates that neither cometh to it, because it will reprove them and him; but it comes to the evil doer, and troubles him, and at times disquiets him. So then this is his evil, he doth not the truth, but doth that which is against the truth. This proves the Truth and saving light of Truth to be in all mankind, even in them that do it not, that love it not, that come not to it; it is come into them, and convinceth them of their evil deeds; for this is his evil when he doeth not the truth. Well then, he may do the truth, and may come to the light; but not doing the truth, and not coming to the light, this is his evil, and for this cause he is called an evil doer, because he does not the good, but does the evil. Now when he does the evil, the nature of that evil he doeth is in his heart, and he does after it; and the truth, the nature of Truth or the good Spirit, and its light, is then also in the man that doth the evil, for this is the cause of all his evil, he does not the truth, and comes not to the light: therefore he hath the truth in him, but he doth it not, nor comes to its light, and this is his evil deed. Always, whenever thou sees an evil doer, there is the Spirit of Truth in that man, which follows him in a day of visitation; but he loves not this good Spirit of Truth, neither comes he to its light, neither does he after that good Spirit of Truth; but he doth after that evil spirit.

Now the good, just, and holy One, shall not He do good, whose nature is goodness, and shall not He do justly, whose nature is justice itself? and in Him there is no defect at all. Shall not He do righteousness, who is righteousness itself? He is not wanting to follow all men and women with His love, who is love itself—who so loved the world, that He hath sent His Son into the world, that whosoever believes on Him, might not perish. (John iii. 17.) This was His love, the Father's love, to send His Son, not to condemn the world—that was not the end He sent him for into the world, to condemn the world—but that the world,

through him, might believe, and be saved. He came for salvation, that was the end of his being sent into the world, and of his coming into the world. But if it be objected that this light which we preach was in all men, both Jews and Gentiles, before Christ came in the flesh, and how then is this light by him? To which I answer, that this light did appear in all men, both Jews and Gentiles, before that coming of Christ in the body of his flesh, is granted, and notwithstanding it is also by Christ, and was in both Jews and Gentiles by Christ, before his outward coming into that holy body; for Christ was the Saviour of the world, and the Light of the world, before he came in that body in which he suffered without the gates of Jerusalem. See 1 Peter i. 10, &c. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time *the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow,*" &c. Mark; you may see how the Spirit of Christ was in the holy prophets, who lived long before his coming in that holy body; and the Spirit and light of Christ is one. And so Christ said to the Jews, "Before Abraham was, I am," and "Israel drank of the spiritual Rock that followed them, which Rock was Christ," and "Christ is the same yesterday, to-day, and for ever." And it is said that God made the worlds by him, so that he by whom God made the worlds, was before the worlds were made, and man was made after his image, after the image of the Three, "Let us make man in our image, and after our likeness"—here are the three, the Father, Word, and Holy Ghost or Spirit, after whose image or likeness man was made. That holy breath of life or Spirit of lives in man was by Christ Jesus, through which his soul became a living soul; Christ was the life and light of his soul, while in innocency he stood. This is he of whom it is said, "In him was life, and

the life was the light of men"—this Life was the life and light of Adam's soul in his innocent state, before he fell from it.

But if it be objected or queried whether this breath or holy Spirit that was in Adam before he fell, in which his soul was living, be the same that now is said to be in all mankind by Christ Jesus, in nature and kind?

Answer. Christ, the Word, was with God the Father, by whom also He made the worlds, (Heb. i. 2,) and hath in these last times spoken to us in His Son, whom He hath appointed heir of all things, by whom also He made the worlds, who being the brightness of His glory, and the express image of His substance, upholding all things by the word of His power. Now, if the worlds were made by him, as John (i. 3,) also saith, "all things were made by him, and without him was not any thing made that was made," then, sure man also was made by him, and not without him, but after his image and likeness, which man fell from. Now, though man fell from that holy Life, and lost its holy breath, yet that Life remains the same in itself, and through that same holy Word, and its light and life, by which man and all things were made, must the soul of man rise up to God again, and be quickened again. So by Christ Jesus man was made a living soul, and by Christ Jesus man's soul is quickened again. All who have been quickened in any measure unto Life again, since the fall of man, they have been quickened by the second Adam, the Lord from heaven. Mark, he is the Lord from heaven, not from the earth, but the Lord from heaven, the quickening Spirit; so that another cannot quicken to life, and none besides him can raise up the soul from its prison, but he alone who is the resurrection and the life: And none can rise up, but as they believe in him, who is the resurrection and the life. The soul will still lie in death, and in its grave, until by his voice it be raised and quickened. Now, all mankind are in some degree, and in some measure

enlightened and quickened by him, who puts all into some capacity and possibility of having salvation tendered unto them; and by him salvation is tendered unto all, and all have a day of visitation through him, and through him it is that they are so far restored, as to be made capable of a visitation. Now this is by being enlightened by him, the Word that was in the beginning with God, in whom was and is life, which life is the light of men, by which mankind is enlightened; otherwise, how should the Gospel be preached unto them, and salvation tendered unto them? So the Word is the same, and the life in the Word, and the light in the life, but the states and dispensations differ; the state Adam was in before he fell, and the states in the fall, and the states coming up out of the fall, and come up out of it. For before Adam fell, there was neither death, nor darkness, nor condemnation in him; but since the fall, and since the promised Seed and the second Adam was given, he hath been with man in a secret way and manner, striving with man in the fall, to bring him up to God again, from whom man hath fallen by transgression. And Christ hath been, through all ages, with all mankind, doing good unto mankind, interceding with the Father, making intercession for mankind; in divers ways and manners he hath spoken unto the peculiar people, and in all ages, in divers ways and manners he hath spoken to all mankind: so that in all ages he hath been a complete Saviour, according to the times and dispensations that have been before the law of Moses was given, and since. So that he is and was the Saviour of all men, but more especially of them that believe or have believed, before his coming in the flesh and since. And from the time that there comes to be some perceivings and feelings of the tenders of life to the souls of any, and until the time of their sealing up of their testimonies, oh! who can declare the deep travails, and trials and temptations the souls of good people pass through, before that they come to finish well, and lay down their heads in peace!

So that all the light, life, grace and truth, comes into man by Jesus Christ, and came into man before his coming into that holy body ; but in a more abundant manner since that his coming. Grace, light, life and truth cannot come into man by another, but by him alone ; and though the workings and appearances of Truth be manifold and various, according to the many and various states and conditions people are in, yet the grace is one, the truth, the light and life is one, and the same in its kind and nature in all, before and after conversion to it ; for it doth not change its nature or kind, though its operations change as to man—for instance, the man that converts not, and turns not to the Truth, yet the Truth is near and in him, to move in him against his evil, and to warn him, and to call him, and to strive in him and with him, which as he stands in disobedience to the Truth, and converts not, nor turns to it, to obey and follow it ; then that follows upon his disobedience, "The wrath of God abides upon the children of disobedience"—he being a child of disobedience, the wrath of God abides on him ; that which he resists, that which he is disobedient to is the good Spirit of Truth, and God is Truth, and Christ is Truth, and God is Light, and Christ is Light ; he that is disobedient to the Truth, the Light, is disobedient to God and Christ, and wrath from God abides on the disobedient.

Now the wrath and anger of God is revealed in that against the creature, which the creature sins against ; that which man sins against, is against what may be known, or is known of God in him, against the manifestation of God in him ; for "what may or is to be known of God is manifested within man, for God hath manifested or shewed it unto them," by his manifestation of light in the heart of man ; but man being disobedient unto his manifestation, is disobedient to him that gives it, and sins against him that gives the manifestation. Now the wrath and anger of God burns against such, in that

wherein the manifestation is given—anger and wrath abides on the disobedient, for and because of their disobedience, and this wrath is revealed from heaven; mark then, heaven is near, that which is heavenly; “the kingdom of heaven is within you,” that which is heavenly in man is the seed of the kingdom; in this is the revelation of the wrath of God in and upon the children of disobedience. That in which the love of God is tendered, being resisted and disobeyed, in that the anger of God is kindled against the disobedient; and that is heavenly, the light is heavenly and from heaven; so the wrath of God being revealed in the light, against all ungodliness and unrighteousness of men, it is revealed from heaven, even in the light, the Truth, the grace of God, which brings salvation to the door of man’s heart, and tenders it to man from heaven; but man resisting it and disobeying it, resists and disobeys the Lord, that speaks from heaven, in that heavenly light and heavenly life or breath. So in that is wrath and anger breathed forth in man against his sin of disobedience, and it rests and abides upon him, while he abides in his sin of disobedience; but when he converts or turns to that which in former times he hath been disobedient to, and closes with its anger or wrath, and gives up that to destruction wherein he wrought evil, which grieved and displeased the Lord; when he gives up root and branches to be burned up in him, and loves not any longer root nor branches of that wherein he hath disobeyed the Lord, and grieved, offended and angered the Lord; then his wrath comes to be appeased, and that which was grieved and offended comes to be satisfied in the destruction and burning up of the evil, and in the salvation of the whole man from under the power of evil: then the love, mercy, joy, peace and quietness of mind comes to be revealed within, even in this same heavenly principle from heaven, in which the wrath formerly did burn against the evil man, whilst in the evil and disobedience he stood. So that both the love

and hatred, mercy and wrath are revealed from heaven in that heavenly principle and manifestation. If the manifestation be lived and walked in, the heavenly love is revealed, the heavenly mercy, joy and peace is revealed from heaven in the heavenly manifestation; and also therein is revealed the wrath of God, in the same light that gives the manifestation of all that is remaining of that old nature in any that are turned unto the Lord, until all be burned up in them that fully follow the Lord; until the fire of the Lord hath burned up all that is contrary unto it: and then undecidable is that love, joy, peace and satisfaction, that is revealed in the souls of such from heaven, in that heavenly principle. And also, as is said, all the disobedient that live in disobedience, and convert not nor turn unto God, the wrath abideth on them, and is revealed against them from heaven, in the same holy and heavenly life, which is one and the same in its nature and kind in them who obey it, and in them who disobey it. So with that, and in that with which I love the good, and have the love of the good revealed within, in my heart and soul—with that same, and in that same do I hate evil, and judge it and condemn it, when and wherever it appears. So this is everlastingly in the good, in the very nature of that pure and holy principle of life in all mankind; in them who obey and follow after, and live in that holy principle, it springs up in them, and in its birth breathes to the Lord over all, and burns in love to God and towards all that he hath made, as they are his workmanship; and in that holy birth it burns in wrath against all that is evil within, and without in others. And in all the wicked and ungodly, who live in their disobedience to it in themselves, it burns in wrath and indignation against that evil state such are in; yet there is love in this holy life towards all, and it labours in love with the disobedient to reclaim them, and to gather them out of the evil of their way; which though there be a perfect indignation in this holy principle against that

evil state, and against man as he lives in it and loves it and stands related unto it, yet during man's day of visitation, all the wrath and anger, and judgments that break forth from the Lord against man in this evil state are all in love to man, to gather him out of that evil state. So all the judgments poured forth upon men by the Lord, during the day of their visitation, are all significations of the Lord's love unto them, that the rod of correction might bring them home to the Lord, from whom by sin and transgression they have departed. So man in the fall from the good life and holy breath is in the evil life and breath of it, breathing forth evil daily. So the Lord's wrath is breathing forth daily condemnation against man in the fall from that holy life, according to that true saying, "God is angry with the wicked every day," Ps. vii. 11, 12. The light of the pure holy life is that which manifests sin in and to man, and shews his disobedience to him, and shews what may be known of God in man, and shews him what is good, to love mercy, to do justly, and to walk humbly with God. But he being disobedient to all this that is shewn him, then this holy light that shews him all this, breathes forth wrath and indignation against this evil state, and against man as related to it; and herein it is that God is angry every day with man in his own bosom, and every day doth signify his wrath and anger with and against man in that state, which I say all is in love to man during his day of visitation, that man might feel after God that smites him who is angry with him; that if happily man might turn to the hand that smites him, and to Him that is offended and angry with him, that the cause might be removed. And all who come to find the cause removed, it is by turning to Christ Jesus, the second Adam, the Lord from heaven, the quickening Spirit, in the light, who gives all the discovery of that which is seen and discovered which is displeasing to the Lord, whether in thought, word or deed. Through condemnation and judgment must such come back to

God again, through the Spirit of judgment and of burning, judging down and burning up the evil within; this must be known and witnessed, before peace with God be known and witnessed, for "there is no peace to the wicked, saith God." So the man that will come to peace with God, must depart from wicked things, all things pertaining to its nature; there being no peace to the wicked, there can be no peace to any man in any wicked thing; that is, no true peace with God; and that man may depart from all wicked and evil things, he must, through believing in, and following of Christ the light, depart from the nature of evil. This holy state in the second Adam is a state of life and restoration into that holy life again which Adam fell from, and into a state which surpasses that state Adam was in, inasmuch as the second Adam is more glorious than the first Adam, so much more certain, sure, and more glorious is that state of life, and peace in the second Adam, than that in the first; yet, still the life is one in its nature, still the life in the Word is one, and still the life in the Word is the light in men, which life was the life of Adam's soul, the life in the Word, in which life he became a living soul. And now it is by the same life of the same Word, and by the light of the same life in the Word, appearing in the souls of mankind, that they come to be visited; and by the same light are the obedient led through judgment and condemnation of all evil, and brought back unto God again, into life and peace with him, into a more safe, sure, certain and more glorious state than the first Adam was in. And by the same light of the same life in the Word are unbelievers visited, convinced, reprov'd, judged, and called to repentance; in and by which all generally shall be judged according to the deeds done in their bodies, whether they have done good or evil; they who do that which is good, it is as they are acted and moved in and by that which is good and holy; and those that do evil, it is as they are moved and acted by that which is evil, in

disobedience to that which is good and holy. So that Life which is pure, good and holy, shall judge all, according to their obedience or disobedience, according to the deeds done in their bodies. Wherefore Job, a good, holy and righteous man could plead and say (Job xxxi. 33,) "If I covered my transgressions as Adam, by hiding my iniquity in my bosom"—there was that in his bosom that cleared him before the Lord, that he had not covered his transgressions as Adam did, nor hid his iniquity in his bosom.

Therefore all come to that holy breath of life in you, by which you will see your transgressions and secret iniquities; beware you cover them not, but all come to the light of that holy life in you, and you will find that holy life in you as a fire to burn up all your transgressions and secret iniquities; and then it will stand in you a witness for you, to clear you in your own hearts before God. And again in Job xxxiii. Elihu said "The Spirit of God hath made me, and the breath of the Almighty hath given me life"—here he knew how God had made him by His Spirit, and how that the breath of the Almighty had given him life; now this was not only the natural life that God had given him, but more nearly, he spake of a more near life when he spake of the breath of the Almighty to have given him life; this was a life he knew within, even the holy life and breath that was breathed into Adam, in which his soul was made living and alive in holiness and righteousness towards God. The same breath of the Almighty breathed into Elihu, that holy breath and life by which his soul was quickened and made alive unto God in holiness, purity and righteousness; and this holy life and holy knowledge Elihu had, who yet had not our bible to teach him it. And of the same life David also said, (Psalm xxxiii. 6,) "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth." This is that holy breath of life by which the soul becomes a living soul unto God, alive

unto him in innocency and holiness; and by the same Spirit of life, or Word of God, or breath of the Almighty, the souls of people are enlightened in the several states and places they stand in, whereby all are visited again by Christ, and all in Christ have a day, and therein the tender of salvation. And all who believe in the light and walk in it, and live after it, come to be quickened both in spirit, soul and body by it, and come to be raised up in it from under the power of death, even by the same Word of life and Word of his mouth and breath of the Almighty, by which man and all things were made, and by which all are upheld. And all who do not believe in him, but still live in death and darkness, yet by the same breath of life are they lighted, and in it is the day of visitation given unto them, and therein and thereby shall all be judged according to the deeds done in their bodies. Remember this all you that live in sin and disobedience to the strivings of this holy life, that is daily striving with you and in you; if you refuse to give up to him, if you will not that he rule over you, if ye will not bow to his Spirit and breath in you, that burns in wrath and anger against your sins; if you will not give up all the evil in you to be burned up by the breath of his mouth, and by the brightness of his comings in you—the time will come when it shall be said, “Bring hither these mine enemies that would not that I should rule over them, and slay them before my face:” then the wrath of the Lord, and the breath of his mouth will burn against them, to burn them down into the lower hell, and they must go into everlasting punishment. And again it is said, (Job xxxii. 8,) “The inspiration of the Almighty giveth understanding”—so the inspiration (or inbreathing) of the Almighty giveth the spiritual understanding to man; this Job knew by the Spirit of God in him, and this Job’s friends knew by the Spirit of God in them, and yet they had not the bible to teach them, but the inspiration or inbreathing of the Almighty taught him and them to

know this. And Elihu who spake these words did not restrict them to a certain number or sort of men, but uses the term men in the general, without excluding any from this inspiration or inbreathing of the Almighty; but rather holds it forth so as to be in all men, as indeed there is by Christ Jesus something of the inbreathing or inspiration of the Almighty in them, by which all in a day have some understanding of the Almighty implanted in them, of which all must give an account to Christ, the great Judge, how they have improved it. And indeed here is the best school where all may learn the knowledge of the things that belong to their soul's peace. And see (Lam. iv. 20,) "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said under his shadow we shall live among the heathen." Here is a prophecy of the sufferings of Christ, the anointed of the Lord, the breath of our nostrils by whom all things were made, and man was made a living soul, who is the second Adam, the Lord from heaven; who is the anointed of the Lord, anointed above his fellows. He is the spiritual breath of our nostrils, the holy breath of life in our souls, by whom we are raised from under the power of death to life. And again see Job, iv. 8, 9. "Even as I have seen they that plow iniquity and sow wickedness, they reap the same; by the blast of God they perish, and by the breath of his nostrils are they consumed." Blessed are they who come to the breath of his mouth in them, and who are subject to him, who sow to the Spirit of life; then by the blast of God, and by the breath of his mouth in them, he consumes and destroys the wicked one and his work in them; and so becomes their salvation by the Spirit of his mouth, through consuming their enemies within them. But all the wicked who plow iniquity and sow wickedness, they reap the same, who come not to the blast of God, nor to the breath of his mouth in them, to have the evil one and his work destroyed in them; therefore by the blast of God, and by the breath of his

nostrils will he destroy them with an everlasting punishment.

So here the breath of life, or Spirit of lives is one in all in its kind and nature, the same life that destroys evil in them who walk after it, and which comforts them, and is in them a comforter, a reconciler to, and peace-maker with God; the same life by its light convinceth, reproveth, judgeth and condemneth the wicked and ungodly, and speaks terrible things in them. But this holy life is a leader and a guide unto all those who love it, and it speaks peace unto them in their own bosoms, and justifies them before God. And see Isaiah xxx. 33. "Tophet is ordained of old, yea, for the king it is prepared: he hath made it deep and large, the pile thereof is fire and much wood; and (mark) the breath of the Lord like a stream of brimstone doth kindle it." So all you who are plowing iniquity and sowing wickedness, repent and turn in within yourselves, to that in you which bloweth against your iniquities in secret, and makes you sensible of some hidden iniquities which none but yourselves know, which no other man or woman knows, your evil thoughts and lusts of your hearts. There is some little light and life there where the sense of these things are, for that is life and its light by which you see and are sensible of the iniquities of your hearts in any measure; there is both life and breath where that sense is, therefore turn in to that holy life in you, and breath in you, from whence you have that sense and sight of the iniquities of your hearts. This that makes you oft sensible when you have been thinking, speaking or acting any evil thing—this is holy, this is life; it never consents to any evil in thought, word or work; wherefore I say turn in to it, and agree with it, and be at peace with it by doing what it requires you to do; it requires you that ye cease to do evil and that ye learn to do well—that is the way to be at peace with God, in the breath of his life and light which he hath placed in you, to lead you

out of evil into that which is good. And this is the way for you to overcome all your inward enemies or lusts within you that war against your souls, by taking heed to and following of that within you which is pure and holy, which will become a fire in you to burn up the evil one and his work in you; and then you may come to possess your souls in peace and in patience, and then when the breath of the Lord God shall burn against the wicked in their own bosoms upon their dying bed, and when horror and amazement seizes upon their minds, and howling and lamentation shall overtake them, you shall shout for joy, and lay down your heads in peace.

P. LIVINGSTONE.

ABERDEEN PRISON.

CONCERNING THE IMAGE OF GOD, HOW
LOST AND HOW REGAINED.

GOD created man in his own image and after his own likeness, and gave man dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing that moveth upon the earth, and in the image and likeness of God man was blessed, and in it all things to him were blessed; and he was commanded to increase and multiply, and to replenish the earth, and to subdue it, and to have dominion over it, and over all in it. And man and every thing God had made was very good, and no evil, death nor curse was upon man nor any thing to man, but a blessing upon him, and all things to man's use and service; he knew only the good, the evil then had no place in him, for God had breathed into man the breath of life and he was become a living soul. That was the first state of his soul, a living holy state of life and of innocency. And the man had power, wisdom and knowledge planted in him in the image of God; for when God had made the woman out of the man, he brought her unto him, and Adam gave her the name woman; for Adam said, "This is now bone of my bone, and flesh of my flesh, she shall be called woman." So Adam had power, wisdom and knowledge planted in him, in the image of God, whereby he knew the woman, and how she was bone of his bone and flesh of his flesh, and what to call her; and he knew how a man should leave father and mother and should cleave unto his wife, and how that they twain should be one flesh. And when God had brought to Adam every beast of the field, and every fowl of the air, to see what Adam should call them, Adam did know what names to give unto them all, and

what he called them so were their names, as may be read in the 1st and 2nd chapters of Genesis what power, wisdom and knowledge, and dominion he had in the image of God, and likeness of God, which was the breath of life in which then his soul was a living soul. And God planted him in the garden of Eden, a place of pleasure, a paradise, a place of great delight both inward and outward, for though such as know not do imagine that we allegorize all these things about the garden, as if we denied any outward place, it is false; for though we mostly speak of the inward, yet that doth not follow that we deny the outward parts of things: we believe both the history and the mystery. And an outward place there was, where the man and the woman were placed, we do not question it, which was both pleasant and comfortable, which I do not take upon me to describe; but all these outward pleasures stood all in the image or likeness of God, the breath of life within; as they stood in that all was blessed to them within and without. And in that holy image stood their true pleasure both within and without, and their power and dominion over all within and without stood in the image of God; which when man fell from he lost his paradise both without and within, he lost his wisdom, knowledge, power and dominion he had in the image of God. But surely while man stood in the image and likeness of God his soul was in paradise, and paradise was in his soul, and his soul was a garden of great pleasure and delight, while in the holy image he stood. Paradise was in his soul whilst it was a living soul, and this was all in the image of God, his knowledge, wisdom, power and dominion: and herein stood his paradise, his pleasure, in the image of God in his soul, while in it he stood, which when he fell from it he lost his paradise within and without, and lost his wisdom, knowledge, power and dominion which he had in the image of God. He was planted a noble vine, but by his fall he became the degenerate plant of a strange vine; and the whole man, soul and

body, which in the image of God was a pleasant garden for God to walk in,—by his fall became unpleasant, loathsome, and a degenerate plant of a strange vine. And then the true food came to be lost; for sure the living soul had food to feed upon, life to feed upon; that was the living soul's food it lived upon whilst it was a living soul, Life—and this life was in the image of God, and was the life or bread and food of the soul, in which man was a living soul. Mark, man, the whole man was living—then I say man's soul was a garden for God to walk in, and to converse in with man. But when man transgressed the command of God, and would eat and did eat of another tree than the life, then the death came in, and man came to be fenced out from the tree of life, and no more to feed on it; he was not to feed on it, nor eat of it in the degeneration and transgression. The transgressor feeds on death and the tree of knowledge, all which is death in the transgression; the food of the transgressor is death, and the tree of life is veiled and hid, and disappeared to the transgressor, and another root, power, image, life and breath is come up in man, to live, rule and to prevail in man and over him in the transgression. But none of all this had any power or place in man or over him, while he was content with the image, life or likeness of God, to live in that knowledge, wisdom, life, power and dominion God had placed him in; then all death and evil was fenced out of man and had no place in his soul, but the life and holy image of God was his light, power, wisdom and dominion, and on that his soul lived to God. But I say, when he had transgressed the life and let in another life, the life of the serpent, and would be wiser than God had made him, then the flaming sword was to turn every way to fence man (in the transgression) out from the tree of life: in transgression he may not feed on life, he may not eat of it.

Here it may be seen how the devil was the first persecutor, who first pursued or persecuted the woman

and the man, he set first upon the woman to tempt her with being wiser than God had made them, Gen. iii. 1. "Now the serpent was subtiler, and said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? But the woman said, We may eat of the fruit of the trees of the garden, but of the fruit of the tree in the midst of the garden, God hath said, ye shall not eat of it," Gen. ii. 15, 16, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." But the serpent came to the woman with a lie, saying, "Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Here was the enticing snare the serpent laid for the woman and the man,—Ye shall be wiser (than God hath made you) yea, wise as gods; and then the woman began to look and listen to what the serpent said,—Ye shall not surely die, but shall be wise as gods knowing good and evil, and that their eyes should be opened. Then it is said, "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit and did eat, and gave to her husband with her and he did eat." Here a wrong eye opened in her, and she saw with a wrong eye when she thought she saw that the tree was good for food; here her sight was a lie, and she was deceived in her sight, for it was against the command of God, and so it was not good but evil for food, because God had forbidden it that they should eat of it, which if they did they should surely die.

But how quickly will they that hearken to the serpent put light for darkness and darkness for light, good for evil and evil for good! For here the serpent having entered the woman with a lie, and she hearkening unto him, then how quickly comes she to receive

a wrong sight, and to be deceived in her sight, and to judge that good which God had said they should not eat of; here the liar had entered her, with his spirit of lies, and contradiction of what God had said, whereby she came to believe the liar, the serpent, who said they should not die, and that they might eat and not die: but God had said, if they did eat they should surely die. And the serpent persuaded her it was good for food, contrary to what God had said unto her, for it was not good for food; and so he persuaded her to believe a lie in that she came to judge *that* good for food, and that to be desirable to make one wise, and that to be pleasant to the sight; here was a wrong sight, and that seemed pleasant to that wrong sight and eyes, which was wrong and against the command of God, and a wrong desire got into her, and a wrong apprehension of being made wiser than God had made her, and a wrong judgment got up in her, that judged that pleasant to her eyes, and desirable to make wise; this was a wrong wisdom, this wisdom was not pleasing to God; these eyes were not right, but all was wrong, the eyes wrong and sight wrong, and desires wrong, and wisdom wrong; and that food wrong, death was got into the pot, poison was entered her, the serpent's poison. "And the woman gave to the man, and he did eat," and both were in the transgression, and their nakedness did appear, which did not appear before, and their nakedness became a shame unto them, which was not so before; while they stood in the image of God in their innocency then they were not ashamed, then they saw with the eyes and sight God had given them, and then there was no desire of being wiser than God had made them, or was pleased to make them; and there was no such eyes open, no such sight seen with as saw either that good for food, or desirable to make one wise, which God had forbidden. While they stood in their innocency and simplicity, they saw truly, and were truly wise, and had true knowledge, but then they did not see nor

esteem the forbidden fruit pleasant unto them, until the serpent was let in and hearkened unto; then this seemed pleasant, desirable, and good for food, and to make wise, which was neither pleasant, desirable nor good in the sight of God, nor in the sight of the man or woman while they stood in their innocency. And when they had let in the subtle serpent, the old liar, then he begot in them a wrong hope, and thereby brought them into his subjection, and into vanity; and so they lost their light, life, power, wisdom and dominion, by being deceived by the serpent, and brought into a wrong vain lying hope of being wiser than God had made them; but instead of being wiser they lost the true wisdom, and the serpent's wisdom was got into them, and they came to be driven into the earth, from the presence of the Lord, and out of paradise into an earthly spirit, power and wisdom: and in this state man esteems these things good, pleasant and desirable for food, and to feed upon them, which is not good but evil in the sight of God, and in the sight of all good people that come back to God again into his holy light, life and wisdom. And though men in the fall live in and feed upon that evil life, and do take pleasure and delight in these evil things that proceed from that life in them, and though they seek to strengthen and defend themselves and one another therein with all their fallen wisdom, power and wit; yet let all such remember they must come to judgment, and give an account of all the deeds done in their bodies, and their nakedness will appear, and their fig leaved coverings will not hide them any more than Adam's did, who after the shame of his and his wife's nakedness came upon them, it is said, they made themselves fig leaved aprons: but their fig leaved aprons could not cover them from the presence of the Lord. Though when they heard the voice of the Lord God walking in the garden in the cool of the day, they hid themselves from the presence of the Lord, among the trees of the garden, yet the Lord found

them out, and the Lord God called unto Adam, and said, "Where art thou?" And he said, "I heard thy voice in the garden and I was afraid, because I was naked and hid myself:" and He said, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" And the man said, "The woman whom thou gavest me to be with me, she gave me of the tree and I did eat," and the woman said, "The serpent beguiled me." So all the world in their fallen wisdom are making excuses, and putting the evil one upon another; and in their fallen state are making their coverings to cover them, and to hide their nakedness; and whenever the voice of the Lord appears in them and calls unto them, and to search them out from under their coverings, then they fly to hide themselves from the presence of the Lord: so the presence of the Lord is a terror to the transgressor; when his fig-leaf covers cannot cover him, he will in among the trees. But what is the matter that man should fly to hide himself from the presence of the Lord, seeing He comes to uncover man's condition to himself? Therefore is it that the voice of the Lord comes unto man, and calls unto him, saying, "Man, where art thou?" that man may see where he is, and that man may see that God sees him where he is, and that he may come to see that he in vain goes to hide himself from the presence of the Lord. And when the Lord had called Adam out from among the trees, he opened his condition to him; therefore, man should not fly nor seek to hide himself from the presence of the Lord: but the transgressor is afraid, yet he will be still and quiet in his sin until he hear the voice of the Lord, and until the voice of the Lord come to search him out and to call unto him; then he will run from one thing to another, to hide himself from the presence of the Lord, but no cover will be able to cover him nor to hide him, but the Lord will find him out.

But if it be queried, Whether God appeared to

Adam upon the account of the first dispensation, or upon the account of the promised Seed? I answer it was upon the account of the promised Seed, and not upon the account of that dispensation Adam was in before he fell; for Adam was then fallen from the state of innocency, and was not then in that innocent state when God came unto him, but he was in that wherein he fled to hide himself from the presence of the Lord, and so had let in the serpent. So the voice of the Lord that called unto him was upon the account of the promised Seed, which came unto him, in order to open his condition unto him, and to let him see his fallen state, and to open a door of hope to him and his posterity in the promised Seed: so the discovery of man's fall and loss in the lowest and highest degree belongs wholly and altogether to the promised Seed, and not to any thing of that first state as pertaining unto it—I say, it wholly belongs unto Christ Jesus, the second Adam, to open and discover whatever is opened or to be opened of the fallen condition of man, as well as the restoration—it wholly doth belong unto Christ Jesus the promised Seed.

So therefore all manifestations and discoveries of man's degeneration, as also of his restoration and the effectual working of it in man belongs unto Christ, the second Adam, the Lord from heaven, the quickening Spirit; so then he is the quickening Spirit, and there is not another quickening Spirit but he. So the sentence that God pronounced, and also the promised Seed follows, Gen. iii. 14, 15. "And the Lord God said unto the serpent, 'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity betwixt thee and the woman, and betwixt her Seed and thy seed, it shall bruise thy *head* and thou shalt bruise his heel,' &c." Now though God pronounced sentence first against the serpent, and next against the woman and the

man, yet also He published the Gospel in the promised Seed, which Seed is Christ. So this Seed reached to Adam, and to all his posterity, for the visitation in the Seed hath always been universal to all Adam's posterity, the universal love of God reaching to Adam after the fall, and to all his posterity; for was not this the love of God that pursued Adam when he fled and hid himself? Yet in love God pursued him, and found him out, and opened his condition unto him, and also opened a way to him and his posterity in the Seed Christ. So Adam had, and all his posterity had and have a visitation, a day of visitation in the promised Seed, who are past in all ages and generations since, and in this our age, and to the end, by Him who is the Light of the world, and lighteth all mankind coming into the world; which is not upon the account of the first Adam's dispensation, but upon the account of the second Adam's. And all mankind coming into the world are enlightened by Christ, and are so far quickened into life again, and so far saved by Him, as to be put into a capacity of having the Gospel preached unto them, and salvation tendered unto them: for the Gospel could not be preached unto them, if by Christ Jesus they were not enlightened and put into a capacity of having the Gospel preached unto them; and all who are to have the Gospel preached unto them, whether inwardly or outwardly, or both, such may believe God hath not excluded them from believing, nor from salvation, but that in Christ they may believe in God and be saved—and in some measure all are saved from utter destruction by Christ, who is the Saviour of all men, but more especially of them that believe. They are saved, I say, from that utter destruction due to man by reason of his transgressions, in so much that none perish alone and simply for Adam's sin, until that they sin out that day of visitation given them in the light of Christ, the promised Seed, who is the middle man, the heavenly man or Adam, the Mediator betwixt God and

man, who in the light wherewith he lighteth every man, doth give unto every man a day of visitation, and stands up for all mankind, and intercedes for mankind; otherwise, how should man be spared so long?

Therefore, as by the first Adam's offence judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. Sin entered into the world by the first Adam, and death by sin, for all have sinned, and all are once found sinners in the first Adam, for the seed and nature of sin is entered into all men; so by Jesus Christ, the second Adam, the promised Seed, life is come, the free gift of God is come unto all mankind. This gift is life in its own nature, 'tis light in its own nature, that by which all mankind is lighted, by which they are convinced of their sin; for that which convinceth the world of sin is the Spirit of Truth, the gift of God which is come upon all Adam's posterity unto salvation, and unto justification of life. God sent his Son into the world for that end, he is come upon all and into all, to save and to justify from sin, to take it away, and to destroy sin: for that which is come to destroy sin and to take it away, is come unto salvation and justification of life. The end God sent his Son into the world for, was not unto destruction of men's lives—no, no!—but God, according to the Son's own testimony, sent not his Son into the world to condemn the world, but that through him the world might believe and be saved. So he came not to destroy men's lives, but to save men alive: but he was manifested in the flesh to condemn sin in the flesh, to destroy the works of the devil. Here is the love of God to the world, not to a few only, but to the world, to all mankind in Christ the promised Seed, the gift come upon all unto salvation and unto justification of life: the gift then is life that comes in upon all by the second Adam, as that which came in by the first Adam is death, who is come in with his nature of death to destroy men's lives; but

Christ is come to give life and light, and to save men's lives from the destroyer. This is the Saviour of the world, of all men, but more especially of them who believe. This is that he came to do, to give life, and to take away sin, to give light: so he is the Saviour, the Mediator, the middle man, the second Adam, that stands up for all mankind, and saves all mankind from utter destruction. So that none utterly perish until they sin out the day of visitation which they have by him; for they have all a day by him, and he stands up for them, betwixt them and the destroyer, and strives with them and calls them. But rejecting him the Saviour, who stands up for them, refusing him to rule over them, how will they escape that sorer punishment mentioned by the Apostle, (Heb. ii 3), who neglect so great salvation, who will not hear him who speaks from heaven?

Here thou may see the universal love of God in Christ to all mankind, for first God put man in a good place and state, and he lost that good place and state, and went out from it, and brought in sin and death upon himself and his posterity. Now man could not help himself out of this state of sin and death, no, nor so much as look up to God for help, nor to be so much as sensible of his loss by his offence brought in upon him and his posterity, until the Lord appears a quickening Spirit under another dispensation, and seeks out man: here was and is the wonderful love of God in Christ Jesus, the Seed of the woman. And thou may perceive the evil nature that was got into man, when the Lord by his voice called unto him, how he ran away from the love of God, to hide himself among the trees; when the Lord God called unto him by His voice to seek him out, that his condition might be opened unto him, and the way of help in the Seed might be opened unto him; yet so unwilling was and is man in this fallen condition, to come out of this evil condition, and so insensible of it, that he runs and hides himself among the trees from the presence of

the Lord—yet God calls man, and man must appear before God. But yet God dealt not with man as he deserved, though he past sentence of death upon man for his sin, and though death was upon man for his sin, yet God did not leave him without help; the Lord God laid help upon one that is mighty to destroy death, and to save man out of it. So all who would have life, and who would be set free from death and its power which is within, even in the heart of man, and is the image of death and darkness—you must all come to the heavenly image in you, to that which is holy in you, which you all have from Christ the heavenly Adam, who brings all that come to Him and follow Him out of the earthly Adam's image of death, which came in by his fall, into the heavenly Adam's image, who never fell nor can fall. You must all come to this holy image in you and be conformed to it, and no longer conform to the evil image in you, from whence come all the evil and vain imaginations in you, which cannot be destroyed in you, nor can ye cease from these evil and vain imaginations, but as ye come to forsake that evil image in you, and conform to that holy image of righteousness in you; for from it come all your discoveries of your thoughts, words and deeds; you see and know nothing really and truly of your condition but what comes from that holy image in you which is of God and of Christ Jesus, the heavenly Adam, who is the image of the invisible God, who hath stamped something of his image upon every man's heart; for his light is his own image, his own likeness and his own life, which life is the light of men, who is the true Light that lighteth every man coming into the world. Now all who come to the light, and walk in the light, and conform to it, and grow into conformity to the holy light, such grow into conformity to the holy image of God and of Christ, and so are made conformable to God and Christ.

Do not all your men called your ministers confess that the image of the devil and Satan, and of the ser-

pent, is darkness? Do not they confess that Satan's image, and his spirit and nature is one, and that it doth reach unto all men? And that this image by the first Adam, the earthly Adam, is come into all men's hearts? And then will you or they deny the holy image? Will you say the holy image doth not reach as far by the heavenly Adam, as the evil image hath done by the earthly Adam? The heavenly image hath the best right to be in all men, the bad image hath no true right to be in men; he is but an usurper and intruder; and will any be so wicked and far gone to the devil, and so far given up to his evil image in them, as to deny that there is any thing of the heavenly image by the heavenly Adam in all mankind in a day of visitation? Oh! nay, let none be so wicked—let none, either teacher (so called) or other, be so wicked and so much possessed with Satan's bad image as to think so, much less to speak so, or write so any more; but let it be declared abroad that the heavenly Adam is much more universal with his image of light, life and truth, than the devil is with his evil dark image of death and unrighteousness. And let all be ashamed any more to preach up the bad image, but let all preach it down, and preach up the image of God and of Christ, and confess it to be in all mankind in a day of visitation, and that all may prize their day who yet have a day; that all such may walk in the light, and confess the light and image of God in themselves and in all men—let all confess the same in their own hearts and in all others, even the light, truth and grace of God that bringssalvation; and let all be encouraged to come to that light, that every man coming into the world is lighted with, which is the image of God in all—let all be encouraged to come to the same, and to love it and conform to it, and walk with it. And let all have a care how they despise or slight it in themselves or others; and take heed and beware of discouraging any that are coming to it, for they are all Satan's ministers, who will neither enter themselves, nor suffer

others who have a desire to enter, whom they can hinder. O dreadful will the day of the Lord be upon such, when he will bring all such to an account of that which he committed to their trust! Ah! then a cup of trembling and astonishment, horror and amazement will be given all such, to drink deeply of the wrath of God and of the Lamb! (Rev. vi. 16, 17).

Therefore all consider what image you are conforming unto, whether to that of the light or to that of darkness, for all mankind are conforming to one of these two, that of light or that of darkness. Now as they conform to the one they refuse the other, and as they love the one they hate and despise the other. And during that day or time of visitation given to all in Christ Jesus, the light and image of God, he strives with them, convinceth, calleth, reproveth, judgeth and condemneth man; and as yet, still during his day of visitation, the Lord waits to be gracious unto man. Therefore all ought to acknowledge him to be the true light, that lighteth every man that comes into the world. And is not this just and reasonable, that all should acknowledge him since all are lighted by him, and for that all must give account to him who hath lighted them, that with the light they might follow him out of darkness; and that all acknowledge him for that he is the Judge of all the world, and must judge the secrets of all men's hearts. Therefore all must come to him and believe in him, or otherwise die in their sins; and all are to acknowledge him, to whom all this great power is given, and judgment is committed; for unless thou believe that this is he, thou wilt die in thy sins. The Saviour of the world, the light of the world, the Judge of the world, thou art to believe in him, and acknowledge him for all thy light, and for all thy discoveries of any good thing or of any sin or evil; and for all the checks and reproofs thou meetest with for any thing that the light shows thee is amiss; and for all the invitations thou receivest to come out of the evil into the good; and for all the warnings thou re-

ceivest ; and for all the tender drawings and movings after any good thing, &c., thou must acknowledge Christ Jesus for all : for of him and by him are all our good things. Therefore are all to bow to him, and to confess and acknowledge him for all ; for his glory he will not give to another, nor his praise to graven images. For man is better and of a better image than any thing man can make ; therefore man is to make no image nor likeness of any thing within nor without as pertaining to the worship of God : but man is to be conformed to the image of Christ in him, who is pure and holy, which image is the best thing in man ; and all the worship and service of God is to stand in it, and to rise up therefrom. And as man grows in conformity to this holy image in him, God then will break down all the images and the nature of them in man, within and without—who is worthy over all to be worshipped, served and obeyed with all the soul and whole strength, who is God over all blessed for ever !

P. L.

ABERDEEN PRISON.

CONCERNING THE NAME AND THING, TEXT.

It is a common question propounded unto us from time to time in derision and scorn, Where is your text? I understand the word "text" may be compared to that the woman draws her thread from when she spins; she must have something to spin out her thread from, some wool or some matter that a thread must be spun out and drawn from at length. So when one speaks of heavenly things, there must be some heavenly matter as a text to draw the heavenly things from. Now, if you ask for our text, that from whence we draw forth our testimonies from time to time—we say that the Word of God is our text; out from the Word of God do we draw our testimonies from time to time: and this we who preach the light do declare, that all who speak or pray, or perform any thing they call worship or service to God, and do not draw it forth from the Word of God, they are deceivers of the souls of the people with their words.

Objection. But all other sorts of teachers say that they have their texts from the Word of God, and then what is the cause of difference amongst you?

Answer. The difference is very great, yea, more than every one conceives, betwixt *their* understanding of the Word of God and *our* understanding of it, what it is; for we say very few are come to find the right text, namely the Word of God. But some may object, saying, Is not the Scriptures of truth the Word of God?

Answer. The Scriptures of truth are writings of truth, things or testimonies written concerning the Truth. Now there is an inward writing as well as an outward writing; so that is as much as to say Scripture written without and Scripture written within—the Word of God within, and the words of God without written in the book, the Bible. See Jer. xxx. 12.

“The word that came from the Lord to Jeremy saying, Thus speaks the Lord God of Israel saying, Write thee all the words I have spoken in a book,” &c. Mark here, what *I* was that? Was it not the Word that spake to Jeremy, and bid him write the words that the Lord, the Word, had spoken in a book? So the Lord spake by his Word, and the words or sayings were written in a book, the Bible, commonly called Scriptures or writings. But now if it be enquired, Where was that Word that spake to Jeremy? See chap. xx. 8 and 9. “Because the Word of the Lord was made a reproach unto me and a derision daily; then I said, I will not make mention of him, nor speak any more in his name; but his Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay.” Remark here—how the Word was invisible, and was in his heart as a fire burning shut up in his bones, and he could not keep in the Word, but brake forth from the Word speaking words. So the Word in his heart was the prophet’s text, from whence he received and drew forth his words; so his text was not holy men’s words that were before him, but it was the Word of God in his heart, which came to him and spake forth by him, the holy words which he was commanded to write in a book. Now these are thieves and robbers, (John x. 1, &c.) who come not in by the door but climb up some other way—who come not to Christ Jesus, whose name is called the Word of God, who is the holy text or Divine Life, Way, and Truth, the Divine matter from whence the holy men of God drew out their holy words—such who come not to this text, who draw not forth nor receive their words from this holy text, but are trained up at schools, and learn the art and craft of speaking and writing, which they call the art of right speaking and writing. And when they are thus trained up in this natural art, they take some sentences of Scripture calling them their text, and so spin out their speeches or sermons, and piece and patch them up

from old authors and commentaries which they have lying by them, adding their own imaginations; and all being made up as the man hath more or less art in a pleasing way and method, to tickle the affections of the people; and then having all ready penned down and got into the memory, they come before the people into the pulpit, and call the people to hear the Word of the Lord—and *that* they call the preaching of the Word and the Gospel. And in their prayers, before the preaching, do pray that the Lord may assist them with his holy Spirit to deliver his Word and to preach his Gospel, whereas they know the words beforehand, and have them writ and got into their memory, and yet pray and mock God, seeking assistance to deliver that which they have already gathered, and pieced and patched up beforehand, without any immediate dependance upon the Spirit of God, as they in their wills and times, according to their human natural art, take a place of Scripture and patch together a discourse as is said before: and then the Lord must be called on to help to deliver this out, as the preaching of his Word and Gospel, which is a mere human natural work, standing wholly in the will and time of man, both in studying of it, and in setting of it together, and in the delivery of it; and yet with a feigned gravity and demure carriage, will pray to God for the assistance of his Spirit, as if there were a dependance upon him for what were to be delivered. Ah! the Lord abhors this deceit and hypocrisy, and taking of his holy name in vain, and belying of the Lord God, calling that his Word and Gospel, and the preaching thereof, which is not: the Lord will plead with these preachers, these thieves and robbers that come not in by the door Christ, but climb up another way than ever any of his true followers did, who received his Word from his own mouth freely, without money and without price, and freely they delivered it.

Are not such thieves and robbers as do run forth to preach him before he be come in them to send them?

Do not such go before him? The prophet Jeremy did not so, who was a prophet before Christ came in the flesh, and all the rest of the ancient holy men and people; yet he nor they did not come to the people to speak to the people before Christ was come in them by his Spirit and Word, for Christ was that Word that burned as a fire all the day long in Jeremy's heart, in-somuch that he was weary with forbearing; so he nor they were no thieves nor robbers, they did not run nor come to the people until the Word was powerfully upon them, moving them, so they wanted not a holy text or matter to spin or draw forth their holy words from.——

Now consider what coming that was which Christ understood, when he said, "All that ever came before me are thieves and robbers;" sure he did not understand his outward coming in that holy body, for then by that saying all the prophets, and Moses and all the holy men of God were thieves and robbers; but it was his inward coming he understood is plain, even that coming by which his Word was as a fire burning within them, purging them, preparing and making them ready for his work, and so sending them forth and filling their hearts with his Word, going before them, and they thereupon following after him, and not going or running or coming before him. And this was an immediate work in Abel, and in Enoch, and in Abraham, Isaac and Jacob, before the law or Scripture was written without: all these holy men had the Word of God dwelling in them, and did not run nor come forth with any holy thing before it.——

And also Noah was a preacher of righteousness—where was Noah's text, trow ye, seeing then Scripture was not written? And sure he had a good text or matter from whence his holy conversation and holy words proceeded. The Word of God was his text and matter from whence all his holy life and words sprang forth among the old world. And the holy prophets who wrote the old testament, had not they a text to

write and speak from? They had no outward Scriptures before their own to be a text to write or speak from—was it not within them?—was it not the Word of God there, within in their hearts?—from whence all their holy speeches and writings did flow. And were not those called the false prophets, who stole the true prophets' words, and used their tongues, and said, "He saith," and yet the Lord had not spoken in nor unto them, nor was come in them nor had sent them? Jer. xxiii. and Ezekiel xiii.——

And which of these two then is the best? To adhere to the plain text of Scripture, and wait that God may open it, and bring into the good it witnesseth to, and out of the evil it witnesseth against? or to follow those priests and take their uncertain meanings whereby the counsel of God, with words without the true knowledge is darkened, and people in the mean time spending both money, and pains and time, for that which is not bread but as the chaff is blown away with any wind of doctrine; and so the poor people are tossed up and down from one uncertainty to another, and so led away by their teachers, and caused by them to err and go astray from that which is both infallible and certain—which is the gift of God in every ones heart, the light of Christ that lighteth every man, and grace of God that brings salvation which to all men hath appeared. This is the true text and certain matter from whence all holy conversation and holy words are to spring forth in men and women. To this all come, which shews you the thoughts of your hearts, that you may all walk with this light and grace, and it will make you wiser than your teachers, who have led you astray, and caused you to err from this one true Teacher; and in this holy light you will learn the true living knowledge of the Scriptures of truth.

Now lest some may object, as commonly they do against us, saying, ye deny all human learning, and would cast all loose, and would overthrow the ministers, and lay all waste and open to Satan, to take his

will of them. To which I answer that such know not, but do belie and misrepresent us. We do not deny any true human natural learning in its place, and for its use and end. We own all true human learning; but that part of human learning which is most commonly called human learning, is learning to read and write, and learning of tongues and languages; now all these are very good and serviceable in their places, for their uses and ends. But all these are natural and learned with the same natural spirit as a man learns other natural things which are taught and learned by men, as tradesmen of divers occupations; for which one man is more quick and sharp, naturally to take up and learn than many others, and yet but a natural man; so that a man may be a good handicraftsman, and excel in his trade or handycraft, and yet be no Christian at all, but a very loose profane man. So likewise a man may learn many tongues and languages, and may excel in that kind of learning beyond many others, and yet be no Christian at all, but also may excel in all wickedness. So *that* learning which may subsist in one and the same person with all manner of wickedness, is not that learning which makes a Christian, which is after Christ. For that learning which is after Christ unlearns men of evil, and brings them to cease from evil and to learn to do well; which learning cannot consist (in one and the same person at the same time) with any evil at all, but stands against the evil and cannot bear with it. Now this is that we are for, that human learning should keep its place, and be held to be such, and that no man may think he is any better Christian for it, simply as it is in itself, which he may have and be a Christian, and may want and be a Christian, and which he may have and be no Christian. Now to say that the learning, which a man may have or want, and may be or not be a Christian, can make a sufficient minister of the gospel—this we are against. But we say *that* learning which a wicked man cannot have, and a good man cannot want, that

is the learning that makes first a man a Christian, and then a minister. For he that is not a good and right Christian is not a good and right minister; though I do not say that all good Christians are also public ministers in that sense that commonly some are called ministers: but without the learning of the Spirit a man cannot be a Christian, much less a minister. So we would have the human learning to be owned in its place, and the spiritual in its place; and that all deceivers may be convinced and converted who put away the spiritual, and set up the natural learning in its stead.

P. L.

ABERDEEN PRISON.

TO THE TENDER HEARTED PROFESSING PEOPLE IN
THIS NATION WHEREVER IT MAY COME, A MOVING
OF LOVE AND GOOD WILL UNTO YOU ALL

THERE is a sense of want upon the spirits of many, and a desire after that which is wanting, and a cry in the heart, 'When will it come? When shall it be possessed and enjoyed?' But how it shall be attained to they truly know not, and where the place is where it is to be found they know not, and in what to seek it and to wait for the obtaining of it they know not, and the sense of want remains, and there is an earnest wrestling, striving and seeking to obtain it. There is a knocking, asking and seeking in many things, but they obtain not what they seek; because they ask amiss they do not receive. And some have laboured so long until now they are sat down at ease, and are out of all hope, and take liberty with the world in all looseness and liberty. Others are not yet grown gross with the world outwardly, but are withered and dried at the root, and have lost the little zeal and tenderness they once had; but others retain some tenderness and some zeal, but are notwithstanding thereof at their wits' end, and weary of their own labouring in some measure, and now are at a stand in their minds and know not what to do, and still there remains a sense of their want, and a willingness in some measure to obtain what they want, but yet they have not found that wherein it is to be sought and found in; and many are very busily seeking, knocking and asking in that wherein they cannot find a supply of their want. For the sense of their want did not come from the hills nor from the mountains; the sense of their want did not come from that ground and nature which their striving, seeking and asking stands in. And if ever any of all these obtain what they have some sense of their want of, and

do desire to obtain, it must be sought and found in that wherein the sense of want stands and springs. Now consider what that is, and where that is from whence this sense of want springs. You may find your want to be within. It is within even in your hearts where your grief is, and your cries rise up to God. And there *that* is in your hearts that the sense is given by, and that the sense stands in : the faith is to stand in that also. There is in that some faith springing up, even in that wherein you have some sense of the evil of your own evil hearts, and a sense of the need you have of power, and wherein you have a desire after power and freedom from the evil, and an entrance into the good : in *that* you see a chief good to be pressed unto, and that there is much evil in the way that presseth you down, though your labour and travail hath been great and for some considerable time, and yet you are not able to shake off the evil that presseth you down, nor to enter into the good. Consider the cause, for the cause must be seen and removed. For this I testify, that the sense and sight of the evil that presseth you down, and the sight and sense and desire that is in you after the good, is from the Spirit of Christ in you, that hath been and is stirring in you. And this hath been your great hindrance and loss, man's hand, man's work, will and wisdom hath betrayed your minds, and hath drawn you out after another spirit than that wherein you have been opened in your hearts, to see and discern between good things and evil things. Man hath hurt you, and caused you to err and go astray from the Spirit of the Lord in you, which hath appeared in you, and hath smitten you and wounded you for the evil of your hearts, which it hath opened in you and convinced you of, and hath begotten in you desires after freedom and liberty from the evil. Now if there had not been a sight and sense that there is a chief good to be sought after and to be possessed, there had been no desire after it, neither had there been any sight of evil

nor desire to be freed from it. But the good Spirit is the cause and author of this discovery of the evil and of the good, and the begetter of the sense of the oppression and bondage of the evil, and the begetter of the sight and sense of the goodness and desirableness of the good, and the desire of entering into it; where these things are there is the Spirit of the Lord, which is the cause of them. But oh! the snares that are in the way, they are many; for after it is sprung up in the heart, and this discovery is given of the good and of the evil, and after the desire is kindled to be freed from the evil and to enter into the good, then the serpent bestirs himself; for now he sees he cannot hold the creature in gross wickedness. So then he sets to work, if he can, to hinder the Lord's work; if he can to draw the creature from a dependance upon God in his good Spirit, and to get the creature into a self willing, striving and working, and so get man to set up his own righteousness and to follow his own spirit, and his own works after his own will. And here many thousands have been destroyed, and Satan hath not wanted wise and witty instruments for his work to bring it about—there is a deep sense of it upon my spirit at this very time. Oh! that all who feel any tenderness upon their hearts might seriously ponder it—false teachers, such as the Lord hath not sent, they have been Satan's chiefest instruments in this very work, begetting the people into a wrong spirit and wrong work, which hath not been the Lord's Spirit nor the work of it; but man's art, wisdom and parts, to get gain and to purchase honour among the people. Oh! the hurt they have done amongst people in begetting them into a wrong spirit and a wrong work, and in stirring up blood, war and persecution, distracting the nations, putting all into confusion within people and without amongst them.

Therefore, O ye tender hearted people, turn in, within your own hearts, and take heed unto Him that hath reached unto your hearts by His Spirit; whereby

your hearts are opened in some measure to see the evils that lodge in them, where there is stirred up a secret desire to be freed from the bondage of corruption within you, that you might come into the liberty of the sons of God; herein stands that little faith you have; for that is He who is the Author of true faith; you have no true faith but that which He is the author of, He to whom all power is given in heaven and in earth, &c. Matthew xxviii. 18. Another hath not power to reach unto your hearts, to discover your sin, and to smite and wound for it; this is He, and unless you believe this to be He, you will die in your sins. He that discovers the thoughts of your hearts, that is the Lord of hosts. Amos iv. 13. He that hath all power to convince of and to reprove for sin, and to lead out of it, that is He, the Christ, the Messiah, the true Shepherd. He hath reached unto your hearts, and hath convinced you of your sin, and of unbelief, and of your false righteousness and judgment, John xvi. 8, 9, 10. All power is in his hand given unto him; if you believe in him he will crush all your enemies under his feet, within and without, in his time; and you may see him near unto you, even appearing in you, and *that* to be he that fulfils the Scriptures, and brings into that they testify of, and is good, pure and holy, and leads out of that they testify against which is evil. Now is there another that hath power to fulfil that Scripture or any Scripture—is there another that can reach unto the heart to convince of sin, and to reprove for it? Is there another that can let thee see thy sin of unbelief, and reprove thee for it? Is there another that can let thee see thy false righteousness and reprove it and judge it? Is there another besides him that can reach to thy heart, and to let thee see the truth of these things? And is not the Spirit of Truth doing all these things in you? And is there another that hath power to let you see and to convince you of the truth of that saying, Rom. xiv. 23, “What is not of faith is sin” and so to let you see that all preaching

and praying, and all that is called worship, that is not in the Spirit and in the Truth, is all out of the faith and is sin, and is a false righteousness? Can any power reach unto your hearts and let you see this but Christ, by his light and Spirit? Did not Christ say to his followers, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of God." Scribes and Pharisees had a righteousness, but Christ judged them and their righteousness, excluding them with their righteousness out of the kingdom of God; and told of a righteousness to his disciples that must exceed the righteousness of the Scribes and Pharisees. That which reaches to the heart to make it clean and righteous, that righteousness exceeded Scribes and Pharisees' righteousness, which did not reach to their hearts to make them clean and righteous, for their hearts were full of all uncleanness and unrighteousness. Christ compared them to whited walls, or painted tombs or sepulchres, they appeared outwardly righteous, but were inwardly full of all filthiness and uncleanness. That which is not in the Spirit of God is out of the faith, no true faith but in the Spirit of God. All the false faiths, worships and religions, are all out of and not in the Spirit of God: they are all in the spirit of error, and are sin. All of all forms who do not minister from the Spirit of Christ in their hearts, their ministry is not of God nor of Christ, but after the will of man, which the Lord will confound, even that ministry which stands not in his light, power and Spirit; such are of the world, and such are the world's ministers, and they with the world lie in wickedness; they are of the world, and the world hears them, and the world sets them up and pulls them down again: but that which is set up by the Lord man cannot pull down.

Therefore all come to Truth in your hearts and be obedient, let your obedience stand in the Truth, for in the Truth you have faith, and in the faith is the true obedience, even the obedience of faith in the Spirit of

faith; and herein is the righteousness of faith known in the Spirit of faith, in the Spirit of God and of Christ Jesus, the Way to the Father. Now all are erred from the Way, the faith, the true obedience and righteousness, who are erred from the Spirit of faith, the Spirit, power and life of the Son of God, made manifest in the heart, who are not come to this manifestation of the Spirit and power of God, and whose faith is not therein, and their religion and worship not therein; all their religions and worships, and performances, which are all out of this faith that is in the power and Spirit of Truth, are all sin, and are a false righteousness with which they are covering themselves, while all manner of uncleanness lodgeth within them. Now Christ excludes such from entering the kingdom while they continue to be such. Wherefore all mind the true Shepherd's voice in you all, which shews the evil of your hearts; and cease from all the false shepherds, for a dreadful terrible day from the Lord is coming upon all the false shepherds who scatter the people who are gone astray from the true Shepherd, and are as sheep wanting a shepherd, notwithstanding of the many shepherds who are professing to be set over the people. But the Lord Jesus is against those shepherds who prey upon the sheep, and scatter them upon the barren mountains of imagination, causing them to err from the Spirit of the Lord Jesus within them; and by whom the people have been betrayed and led out from that which stirred in their hearts after the Lord, to follow man.

Oh! that you may take heed unto him that is nigh unto you by his Spirit, reaching to your hearts, discovering the evil in you, smiting you for it. This is he, the Lord, that wounds, he that kills and he that makes alive; bow in your hearts to him that convinceth you of what is amiss in you and wounds you for it, that you may die and be slain to that which is evil; and then he that convinced you and wounded you, and hath killed and slain you, will also heal and raise you

up to life, as you come to witness a daily dying with him to that which is amiss in you : then will you come to be made alive with him, and to live with him your Life and Light. None other can do this work besides him the Lord Jesus, who hath lighteth you ; therefore you have ground and warrant to believe in him, to believe *that* to be he that hath convinced you of the evil of your hearts, and hath smitten and wounded you for the same, because none other but he alone can do so. Wherefore look to the hand that smites and wounds you from time to time ; that is he that kills the enmity in all that believe in him and follow him, and raises them up to life who are faithful and obedient unto him. Therefore be all watchful and diligent in following of him, and love his appearance in you, that is first against all sin to discover sin, and judge down the evil ; love that work, for it is a good and blessed day, even the day of the Lord God, that burns as an oven in the heart and inward parts of people ; wherein the Lord sits as a refiner with his fire to refine, by burning up all within that offends him, and to make the heart clean and fit for the Lord to dwell within, to take up his dwelling within, for he cannot dwell in the unclean heart. The Lord's fire must be kindled therein, and must burn up the evil, and make the heart clean, otherwise the Lord cannot dwell therein. So if ye love to have the Lord dwell in your hearts, you must all love that by which you may be prepared and made ready for him to dwell in you. Therefore you must love his first appearance, which I say is to show unto you the evil and sinfulness of your hearts ; this is the first work of the Lord Jesus, to manifest sin and to make it exceeding sinful in the sight of the creature, and exceedingly loathsome ; and the fiery judgments of the Lord must be poured out within upon all that is of the nature of separation from him ; that must be burned up and done away before there be a perfect reconciliation unto him, and a perfect joining unto him. Let none say they love to have *him* dwell in

them who is holy, who lovingly entertain *his enemies*; that cannot be, that the love of Christ can dwell in that heart, nor that such do love to have Christ dwell in their hearts, that love their evil deeds. Christ Jesus is a perfect and complete Minister, if you hearken unto him he will teach you all things, as you are able to bear them; he will come down to your low capacities, and let you see what stands between him and your souls; and if you give up to him, he will subdue what stands in you against him. Beware of the leaven, which is the spirit and doctrine of false teachers; their spirits leaven them who hear and follow them, they cannot profit people with their words, but their words and spirit will eat as doth a canker.——

These men-made ministers are ungodly, not like God; for are they like God that come not to his image and likeness within them? The words and form of Truth will not bring them to be God-like or godly men; but being conformed to the image and likeness of God, which makes men God-like or godly men. Now these who are not only not joined to but enemies to the image and likeness of God are not God-like or godly, but ungodly men, turning from the grace of God in themselves, and going after the lasciviousness of their own hearts, denying the only Lord God, and our Lord Jesus Christ. Now do they not deny the only true God and our Lord Jesus Christ, who exclude him out of their hearts in all his offices? For excluding himself out of their hearts, they cannot but exclude him with all his offices out of their hearts; for where himself is not received none of his offices can be witnessed; for where his offices are truly brought forth he is truly within that heart, the minister of them all; because none of all his offices can be ministered without him, who is the Light, the Life, the Righteousness, the King, the Priest, the Prophet, &c. in his people. Now these teachers who say Christ himself is not in them, and that he doth not himself, by his own real life and power, speak in them, nor doth fur-

nish them for the work nor in the work of the ministry, such have no immediate dependance upon himself in them immediately to minister any office committed to him of the Father ; and so how can they but deny not only all his true followers, but also deny himself and all his holy offices, which are all wrapt up in that holy heavenly life and Spirit of Jesus, as is declared by these heavenly sentences, as follows: "No man knows the Father but the Son, and he to whom the Son will reveal him;" and that "all power in heaven and earth is committed unto him." Then if all power in heaven and earth be committed unto him, and if none know the Father but the Son, and he to whom the Son will reveal him, then all this wholly depends upon the revelation of the Son himself within, even in the heart ; for without him and the revelation of him in the heart none can come to the Father. So he is the Light of the world, and lighteth every man coming into the world ; and it is his great office in the Light to reveal the Father. But such as say the Light, wherewith every man coming into the world is lighted, is insufficient though followed to lead unto God, and that immediate revelation is ceased ; such deny the only Lord God and our Lord Jesus Christ, and exclude him out of their hearts with all his holy offices. For in denying the sufficiency of his light and immediate revelation, they deny him and all his offices ; for he who is the Light hath no office in and to man's soul, but in the Light wherein he reveals the Father.—

P. LIVINGSTONE.

ABERDEEN PRISON.

CONCERNING THE GREAT MYSTERY OF HEARING
THE VOICE OF GOD WITHIN, ETC.

“ I will hear what God the Lord will speak, for he will speak peace to his people and to his saints ; but let them not turn again to folly.” “ Truth shall spring up out of the earth and righteousness shall look down from heaven ; yea, the Lord shall give that which is good, and our land shall yield her increase ; righteousness shall go before him and shall set us in the way of his steps.” Ps. lxxxv. 8, &c. You must all turn within into your own hearts, that you may all hear God speak within you by his Spirit of Life and Truth, even in your own hearts ; and ye must be obedient to the Spirit of Life and Truth, as it speaks in you ; and not go from its speaking unto the speaking of folly. And then Truth will spring up in your earthen tabernacles, and righteousness will run down with pleasantness into your hearts. Oh ! how sweet a thing it is to hear the voice of the Lord within to silence all contrary voices within ; to know and witness this in truth, and to possess it, is beyond all riches, honour, and pleasures in the whole world ; nothing is to be compared unto it ; this far surpasseth all you can hear of him without you of what He hath done within, and for his people in times past or present—to hearken and hear what He doth speak within you Himself in your own hearts. For therein He speaketh forth your present conditions, what they are at present and ought to be ; and not only so, but leads them that hearken diligently unto Him out of all that offends Him, into that and those things that are well pleasing in His sight. None can know or declare the goodness and benefit of this but those who come into the life and practice of it in themselves ; for thereby and therein the whole man comes into a right order and government throughout in spirit, soul

and body, to the great praise of God, and joy of all such. Therefore all people to whom this may come, turn in, within yourselves, to Wisdom's voice in your own hearts; this is Christ, he is Wisdom and this is his voice that calls in you and speaks in you saying, "How long ye simple ones will ye love simplicity, and ye scornors delight in your scorning, and fools hate knowledge? turn you at my reproof, behold I will pour out of my Spirit unto you, and make known my words unto you." This you may read or hear read, without you, in the 1st chap. of Proverbs, 22nd verse, but if you do according to the direction of these words and of the Spirit that gave them forth, then you must turn in within to Wisdom's Spirit and voice within you, to Wisdom himself speaking in you, who will let every one of you see where your hearts are and the frame of them. And if thou be one of these fools that hate knowledge, there is something of Wisdom's voice at times speaking in thy heart that convinceth thee of this foolish state and condition that thou art in; it shows thee that thou art one of these fools that hate knowledge, and so art one of them whom Wisdom's voice calls within upon thee, in thy own heart, to turn at his reproof. Thou foolish one that hatest knowledge, thou scornful one that delightest in thy scornfulness, and thou simple one who art out of the way and path of Wisdom; thou needest not say, How shall I know or where shall I find Wisdom's voice that I may learn wisdom of him, and may come to the knowledge of his ways, and may be no more simple, ignorant, nor scornful. That is Wisdom's voice in thee, that art simple and out of the way, and that art ignorant and hatest the true knowledge, and art a scorner; that which discovers these things in thee and reproves thee because of these things, and calls thee to turn to him, and to turn at his reproof when he reproves thee for these things he hath shewed thee to be evil—I say that is Wisdom's voice or Christ's voice speaking in thee, and calling upon thee to turn at his reproofs; and if

thou turn to him at his reproof, hear, obey, and follow his voice and teaching, then he will pour out of his Spirit of wisdom into thy own heart, and make known his words, which he speaks in thee, and will bring thee into the knowledge of himself, speaking and teaching in thee,—he will bring thee out of the foolish state and out of the scornful state, and out of that state wherein people hate the inward knowledge of Christ, the Wisdom of God within his children, who is become our Teacher, Leader, Speaker, Guide and Wisdom, within us.

But if thou wilt still be simple and foolish, and hate the knowledge of Wisdom's voice and teaching within thee, and wilt still be a mocker, despiser and scorner of it and of them who come to it and love it, then read thy portion from Wisdom's mouth, both from Wisdom's voice in thyself, and from Wisdom's voice in his people, and from the Scriptures of truth without thee—"Because I have called and ye have refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsels, and would have none of my reproofs, I will also laugh at your calamity, and mock when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer them, they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord; therefore they shall eat of the fruit of their own way and be filled with their own devices." All these things doth and shall come upon the disobedient, not because Wisdom's voice or the voice of Christ hath not spoken in them, nor because he hath not called unto them, nor because he had not stretched out his hand unto them and in them, nor because they might not have loved knowledge, and have chosen the fear of the Lord: but on the contrary, because they did not turn at his reproof. So they had his reproof and turned not at it; because he gave them counsel and

they set it at naught, because he called and they regarded it not, and because he stretched out his hand and no man regarded his reproofs from the Spirit and voice of Wisdom, which is Christ in themselves, nor from the Scripture without them, (which they call their rule), nor from the Spirit of Wisdom or of Christ in his servants, who have been sent among them, to turn them in to the hearing of Christ the Wisdom of God, to be their Teacher, Speaker and Guide, and Saviour within—because they have rejected all these, therefore all these evils have and do and shall come upon the head of this evil and rebellious generation, who shall eat of the fruit of their own way, and be filled with their own devices. Therefore all people, consider your way that you may come to know the way you live in, whether it be the inward way of life and holiness, where the Lord Jesus, the Wisdom of God, is the Way of his people; lest you be found walking in the way and path of death—turn you in to Wisdom's voice, to the voice of Christ in you; even to that in you that daily appears in you to convince you of; and to discover unto you that evil way of sin and death in you, who calls you to come out of it into the way of life and peace; who hath breathed that life into your hearts whereby you have any true sense or feeling of any thing that is of God, or that is not of him. You have no sense nor feeling of God, that he is, or that any thing is of him, nor of any of the things that be against him, but as it comes up in you from Christ the Wisdom of God, who hath breathed into you something of the breath of his own life and light into your hearts, who is the Light of the world, who lighteth every man coming into the world. Herein is Christ Jesus the Way, the Life and the Truth, appearing in all people in a day of visitation; and the Word and voice of the Lord God is unto all people in that light of life Christ hath lighted them withal; and it is in all who are faithful the faithful Word of life and comfort, dwelling richly in them, bringing forth in them true

peace, and joy and comfort, uniting them unto God and one unto another. But in all the unfaithful it is also a faithful and true Word and Witness against them of their unfaithfulness and disobedience, daily appearing in them to convince, reprove, judge and condemn all the disobedient of and for all their disobediences, and evils they commit daily against the Truth in themselves; and which daily calls for amendment of life in their inward parts. Here is the way of life that stands near to the souls of all people who are in death, calling them to turn into it, and to turn aside from the way of death, and from all the paths thereof. So then the way of life and of death both spring up from within, from the seeds and natures of them in the hearts of people: for the way of the righteous people springs up from within them, in the seed and nature of righteousness of which they are born and bring forth unto God, and before all people, the fruits of true righteousness. But the way of the sinner, the way of the ungodly, and of the scorner, that despiseth the knowledge of Christ and of his teaching within, this way is within all the bad people. So all you that know not, neither believe in nor delight to hear of Christ himself speaking in you, to teach in you, to be your way within, and to lead you by his Spirit and voice within; yet, for all this you have a way within you, and you do walk in a way that springs up within you, and you are led by a spirit that is within you and that bears rule over you; and that spirit and nature that lives and rules in you is your way you walk in. And you who cannot abide to hear people preach Christ and his Spirit, light and life to be within people as the way for them to walk in, what spirit, nature and life is it you walk in, and what is your way? it concerns you to search, see and know what it is, and of whom it is. For if you will not come to own Christ the Wisdom of God by his voice to speak in you, and if you will not believe that to be his voice and word in you that discovers your sin, both within and without,

and that calls you out of the same—if you will not believe this to be he, must you not die in your sins? And is not the present way you walk in the way of sin and of death? and is not that in you wherein you walk the nature of sin in your own hearts? and can ye ever come out of that sinful way and nature of death until ye turn in to that holy nature of Life and Light that appears in your own hearts, which convinceth, reproveth, and calleth all you simple ones that be out of this holy way, and calleth all you despisers of this heavenly inward way of life, who are hating the knowledge of the way of life within, and are scoffing and scorning them who are come into it, and are directing others into it? The Scriptures bid you turn in hither to Wisdom's voice, and to her path of light and life within that thus convinceth, reproveth and calleth you out of the ways of death; and Wisdom's voice calleth within you to come after her voice; and she calls unto you by her children who speak well and believe well of all her ways, and do recommend her voice unto all people: till you turn in hither you can never find true rest and peace to your souls.—And, notwithstanding that this evil nature and seed be the way in which all evil people live and walk, yet the good way is near you all, yea, it is within you.

This is the good way,—the good Spirit, the good Life, Light and nature of righteousness in you all, which shews you that bad way in you, even that bad spirit, life and nature of darkness in your hearts, which as ye bring forth in that evil and unrighteous nature in you, so it is your way within you in which you live and walk. Now if you turn in to him that shews this evil way, and if you walk after him, the Light of the world, ye shall not abide in darkness, nor in any of the ways of darkness; but Christ the heavenly Way, the Light, Life and Truth in you will become your way; and if you come to hear him and to follow him, he will gather your minds from this evil nature, spirit and power of darkness. For though this way of light be Life and

Truth, and the heavenly Way in and unto all that follow him (the Light of the world) out of darkness; and though the same Light or holy nature doth appear in all men in a day of visitation,—yet it is the way of none but of those that walk in it; neither is it life, peace and joy to any but those that live after it. It strives in all and with all, to gather them out of darkness into its pure ways, yet none come to know its pure ways, nor do any know it to be their way, but those who come to believe in it and to walk in it; and these living in it know it to be Light, Life and Truth in them and unto them: so that he is our Light, Life and Truth, and he is our Way unto God again. But he is not so unto the rebellious and disobedient, because they do not walk after him, they do not believe in him, they cannot say that he is their way, because they do not follow him nor walk with him; yet, he the good Way, the Truth and the Life appears in all people in a day, yea even in unregenerate people, and by His Spirit he strives in them to draw them out of the evil nature and way of death and darkness unto himself to follow him; but resisting and disobeying his heavenly appearance in them, they remain in death, and are children of disobedience. All men are children of disobedience who are not come to this holy way of Life and Light within them, to believe in it and to walk in it. All who come not to hearken and hear what God the Lord will speak within them, are all children of disobedience and out of the true Way, the Light, Life and the Truth, and that is it they are disobedient to. For seeing they are said to be children of disobedience, they must be disobedient to something. And is it not to Christ, the Way, Life and Truth?—who is the Light of the world, lighting every man coming into the world; unto him they are disobedient. And if it be him they are disobedient unto, where must he be when they disobey him? Must he not be within them when they disobey him? Mind this and read within your own hearts, how that Christ is near you when you disobey,

grieve, quench and resist his good Spirit; he is calling daily upon you to forsake the evil of your ways, and to hearken unto him, and to hear what he will speak in you.

Oh! incline your ears to hear him who speaks by his Light and Spirit in you, that his Truth may spring up in your earthen vessels, that he may bring forth righteousness in you, and you may see him to be your Way, your Truth, Light and Life in you, and your Guide into all truth; and that you may all come to understand and witness what is promised to the obedient, that hearken and hear what God the Lord shall speak in them and who do not return unto folly. Truth doth spring within them in their earthen tabernacles, and the Lord speaks peace unto them, and righteousness shall look down from heaven in them; and the Lord shall give, and doth give, unto all such, that which is truly good for them! And this the Lord hath given us to witness through many trials, both in prisons and out of prisons, and our land doth yield her increase; blessed be his name for ever! And righteousness doth go before him, and he doth set us in the way of his steps; notwithstanding men rise up against us, the Lord is the stay of our minds and bodies, and guide of our steps through all our sufferings together with Christ; glory to his name for ever! And let all mind his inward appearance, and beware of grieving and quenching his good Spirit, and so prize your time.

P. L.

ABERDEEN PRISON.

THE COURT OF THE JUST AND THE UNJUST DISTINGUISHED THE ONE FROM THE OTHER BY THEIR FRUITS, AND BOTH OF THEM DECLARED TO BE WITHIN, ETC. "AND IT SHALL COME TO PASS WHEN THEY SHALL ENTER IN AT THE GATES OF THE INNER COURT, THEY SHALL BE CLOTHED WITH LINEN GARMENTS, AND WOOLLEN SHALL NOT COME UPON THEM WHILE THEY MINISTER IN THE GATES OF THE INNER COURT AND WITHIN," ETC.
EZEK. XLIV. 17.

LET all who read this turn within and read within themselves, and ponder the path of life, the way of life which appears and is opened within, even in the heart and most inward parts. Here is the inner court within you, that you may all come into it, and put off all your rough garments and unclean garments, that you may be clothed with the fine linen, that so you may minister or serve within before the Lord in the clean linen, even in that which is clean and holy within you; for the King's daughter is all glorious within, Ps. xlv. 13, her court and glory is within, which is in the everlasting light and life of righteousness; and with righteousness the Lord clothes his people as with a garment, that they may come into his presence within themselves, even in that which is clean. For the unclean within cannot stand before him within themselves, for he is holy; neither can they minister nor serve within themselves before him who is holy, while they are clothed with their unclean garments within. Thou hypocrite, thou Pharisee with thy outside righteousness, first cleanse that which is within the cup and platter, that so the outside may be clean also. "Wo unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres which indeed appear beautiful without, but are within

full of dead men's bones and of all uncleanness. Even so ye also appear outwardly righteous before men, but within you are full of hypocrisy and iniquity." Matt. xxiii. 25. Therefore all turn within, and see and search what is within you, and how that is it that defiles the man that springs up from within, and proceeds from within to without; "for from within proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evils, (saith Christ,) come from within and defile the man." Now therefore it concerns you all to turn within into your own hearts, the garden, the plantation, that you may see and know what springs and grows up within you; for within you must be, and is, the court of holiness and righteousness; or otherwise the court of sin and unrighteousness. Your hearts must be the garden, plantation and court of Christ; or otherwise the garden, plantation and court of sin and of the devil within you: for you may read what springs up within them who are the garden, court and plantation of Satan, all these evils above mentioned; you may see what court such hold within, and whose garden and plantation they are of by the fruits that proceed from within them. And you may see where the court of the righteous and of the wicked is, and that both are within people; for out of the heart springs up the evil and the good, the issue of life and also of death springs up from within out of the heart. Prov. iv. 23. Now there is a good root, and seed and nature within people, and also a bad root, seed and nature in people; and each seed and root springs up in the ground that receives it, and closes with it, and brings forth the fruits according to its kind and nature out of the heart of people; as you may again plainly read, Gal. v. 19, to the end. Now it may be worth your pains to search and see which of these two natures, seeds, or roots springs up and brings forth in you; for there is an unavoidable necessity that each nature, root and seed

must spring up and bring forth those things that are agreeable to its kind and nature, in the heart that joins to it and receives it in the love of it. The evil cannot send forth good fruit, even as the good cannot send forth evil; but each must send forth that which is according to its nature and kind in all people. Therefore I say it highly concerns you all to look within yourselves, and search and see what it is that springs up and brings forth within you, and whose garden, plantation and court your hearts are; and that you may consider to whom of right the heart belongs, seeing He that made man after His image saith, "My son give me thy heart," Prov. xxiii. 26. For though the devil, the old serpent hath sown his bad nature as a bad seed and root of all evil in man's heart, and man in the fall is become the devil's plantation wherein he plants, and his court wherein he dwells and rules, a prince of darkness within people; yet he hath no true right to be there or to rule, or to have any possession therein, or to hold any court therein, but is an usurper who hath sown and planted his bad seed in the heart of people, from whence all these bad fruits spring. Thou who deniest the light of Christ he hath lighted thee with, and comest not to the light of Christ in thy heart to believe in it and to walk in it, whose house art thou? Doth not the strong man armed keep thy heart as his house? hath he not sown his seed of darkness and of death in thee? and art not thou his plantation of darkness? and doth he not hold his court in thy heart as king and prince of darkness in thee, armed within thee with all the armour of darkness? Yea, surely, where Christ the Light and Life of men, the strong Man, is not received in to within, and is not believed in and followed within, there is the first birth in this evil nature and seed of darkness still standing within, conceiving and bringing forth all manner of evil in the heart, until it embodies itself into a body of sin and death within people. And here thou art who comest not to the Light of Christ within

thee, to believe and walk in it—the old man, the man of sin, the body of death, the strong man armed possesses thy heart; notwithstanding of all thy outside righteousness thou art still a court for the prince of the power of the air, who rules still in thy disobedient heart; notwithstanding of all thy hearings, readings, fastings and long prayers, none of all these hath power to bind the strong man in thee, nor to cast him out; but there he will still be too hard for thee, and all thou canst do in thy own will, until thou comest to the light of Christ in thy own heart, to believe in it and to walk in it. The old man with his deeds of darkness is in the nature of darkness in thy own heart, and the light of Christ in thee lets thee see that his power of darkness doth prevail in thy heart, bringing forth in thy heart many evil thoughts and lusts; the light lets thee see they are strong in thy heart, and thou hast not overcome them by all thy strivings. Eph. iv. 22, &c. Here is the old man, the man of sin alive still in thy heart, and thou must put off the old man with his deeds, otherwise there is no entering into the kingdom of God within; the house, the heart, must be swept, the strong man armed must be cast out of the house, the heart; the heart must be made clean and holy, otherwise thou canst not be a habitation for God; he cannot dwell in thy heart while it is unclean, it must be prepared for him; the preparation of the heart and the answer of the tongue is of the Lord. Prov. xvi. 1. Thou must come to the Lord who shews thee the thoughts of thy heart by his light that shines in thy heart, and thou must follow him, the Light of the world out of darkness, before thou canst be fit for him to dwell in thee, and before thou canst stand in his presence within thee, and before thou canst serve him acceptably within thyself. Oh! consider this weighty work; try and examine thy own heart, whether thou art truly entered into this weighty work and service of the Lord Jesus within thee, of being prepared and fitted by him for an habi-

tation of righteousness, that God and Christ may dwell within thee, who will be thy strength and power, by whom thou may have power within thee to put off the old man with his deeds, and to cast out the strong man, the man of sin out of thy heart. Gal. ii. 20. This is a work, yea a great work, which is the work of faith or of believing in Christ within, which faith works by love to the purifying of the heart from all dead works to the serving of the living God. Thou must come into this faith or belief of Christ within thee ; otherwise thou canst never come into this holy work that belongs to the faith or belief in Christ within thee ; all that is not of faith is sin, all other works are works of unbelief that stand not in the faith of Christ within in the heart of man ; for there Christ works in and for his people, and there they work with him, working out their salvation with fear and trembling.

So all who would know this work of salvation wrought in them must keep in the light and grace of God, in which the salvation is brought into the soul and is wrought in the soul, as there is a dwelling in the grace of God, which hath appeared and doth appear in all men, and brings salvation and teacheth to deny all ungodliness and worldly lust, and to live soberly and godly in this present world. Herein stands the salvation, and the work of it, in the light, and herein stands the true birth in the light, which is the second birth in the nature of the light, but the first birth is in darkness. Here is the first birth in this evil nature or seed within, and herein is all evil conceived in the heart in this bad nature or seed ; and there is a bringing of it forth into a body of sin, it embodies itself into a body of sin and death into the heart within. Here is the old man with his deeds, which must be put off, otherwise no entering into the heavenly kingdom. Here is the strong man got armed into the house, the heart, who must be cast out of the house the heart, and the house must be made clean, the heart made clean for the Lord, other-

wise he cannot dwell in the heart that is not clean; it cannot be his court nor his habitation, nor his field nor garden and plantation, until it be prepared for him and made clean within. Now consider this weighty matter, and try and examine, and see what you know of this weighty work within, of being prepared and made fit for Christ to dwell and lodge within you. It is a great work to get the man of sin cast out, to get the body of sin and death, the old man with his deeds put off. It is, I say, a great work which is wrought within by faith in the power of Jesus; you must all know the working of this work in you, otherwise there is no entering into the heavenly kingdom. The strong man, the man of sin must be cast out and wrought out of your hearts, if you will have Christ to dwell within you, if you will be his house and temple, garden and plantation and field; and if you will put him on, you must put off the old man with his deeds, and be born again of an incorruptible Seed, by the living Word of God. All men are once conceived in sin and brought forth in iniquity, the womb and mother in which they are conceived is the seed or nature of sin; here men are once born, but they must be born again, which implies a first birth, *to be born again*. Now, if you will believe Christ, (John iii. 3,) you cannot come into the kingdom of God unless ye be born again, and to be born again is to be unborn again of the first birth, to put off the first birth, to die to it; no way to put off but by dying to it, and to be come dead to its nature, and all its fruits then are gone: but while its nature is lived in the fruits will spring up, and bring forth according to its kind. For the womb and mother of all sin is fruitful, the seed or nature of sin must be bringing forth something always in the ground or heart, where it is received or joined to. Then we come to be born again as we are unborn again, as we put off the first we put on the second, as we put off the old we put on the new, as we die to the first we live in the second, and no otherwise! And being

born again by the working of the heavenly power in our hearts, by which the evil power is wrought down and the good power comes to reign within, then that is truly read within and witnessed in the heart, God and Christ to tabernacle within, to dwell within, his court, temple and glory to be within, and his glory to fill the whole house, the whole heart.

Therefore it highly concerns you all to turn within, into your own hearts, and to be much within where the good Spirit is appearing against the evil, letting you see it, and begetting in you a sense of the weight and burden of it. Oh! is not this Christ visiting you within? is not this his love to your souls, even his appearance in you, letting you see the filthiness of your hearts, and begetting desires in your souls after freedom from sin and its heavy yoke? is not this he whom ye desire, who have any desires after him and who have any sense of your evil hearts, and who have any sense of your want of him, and see your need of him—is not that he at work in you? Yea, that is he: for another cannot do his work, another cannot let you see your sin, another cannot make you sensible of the burthen of sin, and no other besides himself can let you see your want of him, and the need ye have of him. This is he to whom you are to look, and in him trust, who is already at work in you; another cannot lead you out of sin; but he that lets you see it, and makes it your burden, he it is who will give you power over it if you look to him, and believe that that is He the Saviour. And if ye look to him alone, and look not for another, he that hath wrought in you a sight and sense of the evil of your hearts, and hath made the same a burden to you, and hath begot desires in you after freedom, he will also give you power over the evil of your hearts; and in his own time will bring forth your liberty and freedom in your hearts. But if you look for another to lead you out of sin than he that lets you see it, if you believe not that to be he who lets

you see the evil of your hearts, but if you look for another to lead you out of sin, you will die in your sins; as he said unto the Jews, "unless you believe that I am he, ye shall die in your sins," so I say unto you, that unless ye believe that to be he the Christ of God, that is to lead you out of sin who lets you see it, you will die in your sins. Therefore turn within to that in you by which you are convinced of sin, for that is the Spirit of Truth; and therein make war against the sin, that with the good you may overcome the evil; that you may dwell with the good, and the good may dwell in you, and then the evil shall not have power over you. And then that you may have on the clean garments, the white linen, and so that ye may come to stand before the Lord to minister, and the garden may send forth a sweet smell, all the flowers and herbs may smell; that you may see that you are the Lord's plantation, your hearts within clean, filled with righteousness: and so his garden and plantation may send forth the heavenly fruit, the heavenly increase of righteousness, that God may receive an offering of his own increase. For seeing the wicked heart is the devil's garden and plantation that sends forth all bad fruits, all varieties of evils with great increase to the devil their father, the evil planter; shall not the Lord's plantations and gardens send forth to him all varieties of sweet things, heavenly things, with great increase unto God their heavenly Father, the heavenly Planter, the heavenly Gardener, that oversees all his gardens and plantations that bring forth unto him? And he takes delight to water them, that all his herbs, and spices and flowers may send forth a good smell, and they all may flourish and prosper in their times and seasons. Now all this is within in the heart, to be seen, to be felt and possessed by the faithful in the Seed of life, the Word of life, the ungrafted Word that is able to save the soul. So as the serpent, the destroyer, by his destroying seed, nature or life in man brings forth all manner of evil and destruction in

man, shall not the Lord Jesus, the second Adam, the Lord from heaven, the quickening Spirit, be the Saviour, the Redeemer, the Preserver and Keeper within his people, by his nature, seed, life, light and power and Spirit? It is felt, it is read within in the light to be so; thousands read it within that he is come, the heavenly One, the Lord from heaven is come in his heavenly nature, in his Divine light and power within, in his truth within, whereby he saves the soul and redeems it, and raises it up out of the grave and from the pit—praises to him for ever, who hath given us to witness it, to our everlasting joy and peace!

So all who will come to him, you must come to him where you may find him; where the evil power is to be destroyed, there must you all see and find Christ that destroys him. The power, nature, life, and working of sin is within in the heart; there must the Saviour of the soul and destroyer of sin appear, where the sin is and its nature and original working is. Therefore you must all turn within you, to that by which you have the knowledge of sin: you are not without the knowledge of sin, you know that you are sinners, you know that there is an evil nature within you, you know this nature is the nature of sin; now that by which you have this knowledge is contrary to the nature of sin, it is another nature, it is a pure nature, it consents not to the nature of sin, but stands a witness against it; these two work the one against the other, man must join with the one or with the other, the one is good, the other is evil, the one is light, the other is darkness. As man doth any thing according to the light, he then hath peace, but if he doth any thing according to that evil spirit or nature of sin, then the light reproves him, and he is afraid of the light; the light is a terror to the evil doer, and he will run into any thing or any where, that he may shun or avoid the light, but it is in vain, he cannot; though for a time he may be out of all sense of it, yet it will appear again, and it will pursue him and

follow him : but always it follows him in love, though he sees not its love, yet during the day of man's visitation the light always appears in love, all its manifestations, all its reproofs, all its invitations are in love to man that he may return. The very anger of God that burns in the light against sin is in love to man, that man might give up to the fire of the Lord that burns against sin, but in love to the workmanship of God. So blessed are they that bow to his righteous judgments, that the wrath of God may burn up the evil within you, that ye may be washed and made clean for the Lord to dwell in you. Therefore bow to him, give up to him, that he may burn up the sin and the nature that separates from him in you ; that you may see, and that you may love to see the destruction of that which would and doth separate you from him who is very near you. If you believe in him as he is already appeared and appearing in you, according to the present manifestation of him, you will see that he is nearer you than the evil nature is ; though it be within you, yet Christ is nearer you. If this seem strange unto you, do but ponder in your hearts and consider the knowledge that is in you. Do you not know that God hath made you and is your Creator ? and now the Scripture saith that God made the worlds by Jesus Christ, and Christ is the Light and Life of men, Christ is the Life of your lives, that Life that keeps your lives alive, him by whom you live, and move and have your being. But the nature of sin is not so near you, it is not the Life of your lives, you live not as creatures by the nature of sin, but sin is that which separates from God as to a spiritual union : yet, still Christ is the Life of the life of the creature, for the life of the creature lives not, subsists not, neither doth it move of itself, but Christ is immediately present with it as it is his creature, the Life of its life, without which it cannot subsist. And also Christ is near man with his light, wherewith he lighteth every man coming into the world, as a Saviour to visit man,

and to give him a day of visitation in the light; so during that day and time the Lord Jesus is near to mankind, striving in and with him, to gather him out of the evil into the good. Oh! that people did see and believe the presence of Christ, his immediate nearness at all times, then would they fear before him to offend him! But the enemy works with all his power and craft to darken man, and to keep him in the dark, that he may not come to the light and sight of the near presence of Christ; even so near that he is the Life of our lives, is not that very near? Oh! that men might see him and acknowledge him who is the Life of their lives, by whom they live, move and have their being as creatures, that also they might come to live, move and have their spiritual being in him in their spirits, that he may cast out all that which is unclean and corrupt, that he may dwell in them and walk in them, and they may become his people, and he their God!

P. L.

ABERDEEN PRISON.

CONCERNING THE DAY OF THE LORD APPEARING
WITHIN IN THE HEARTS OF HIS PEOPLE. AND
THAT THIS LIGHT IS IN OTHER PEOPLE, BUT ALL
DO NOT OBEY IT.

THAT day is come prophesied of by the prophet Isaiah, whereof it is said, "Ye shall have a song in the night as when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm." Isa. xxxvi. 29, 30. This is fulfilled and fulfilling in thousands in this heavenly and glorious day of the Lord Jesus Christ, who now hath brought his

sheep together into his fold of rest, life and peace by the lighting down of his arm; who hath made his voice known in his flock whom he hath gathered off of all the barren mountains, unto the mountain of the Lord God, where the joy of the Lord fills the hearts of his children who follow him through all tribulations, trials and sufferings; who is the strength of our hearts and our portion for ever, who is become our song in this our confinement. And now we witness the Lord's day, the day of his power and life, wherein we are made willing in our souls to follow him, and to endure all things for his sake. This is the day of power and life which we have waited for; as we travelled among the several professions our souls were often made sensible of the want of it, and we breathed after it; and yet then we knew not where to find it. Oh! how did our souls desire it, and breathe for it: and we then did run into many observations, thereby seeking to obtain it, and still the sense of the want of it did remain in our souls, notwithstanding of all our observations. Oh! let our souls praise the Lord: He is now come, our Life, who then was near us when we were desiring after him; he it was that was at work in us, he it was that begot tender desires in us after himself; he it was that made us sensible of our want of him, and we knew him not, though he was drawing our hearts after himself; and with his judgments was he preparing our hearts for himself! And now he is come, our Joy, the Life of our lives, who hath made our souls glad in this his heavenly day, in this the day of his power; wherein we watch together, and lift up the voice together, and praise him, and do sing of his mercies and of his judgments and of his salvation; who is the God of our salvation, and gives us joy and gladness into our souls,—who hath opened up in us the heavenly eye wherein we see him to be our God, and that we are his people, wherein we know one another and see one another, as is prophesied of, and fulfilled and fulfilling, “The watchmen shall lift up the

voice, with the voice together shall they sing; they shall see eye to eye when the Lord shall bring again Zion;" and again, "In that day they shall know me that I am the Lord," &c. Isa. lii. 6, 7, 8. After this long night of apostacy this is come up again, this heavenly and spiritual day in our souls, wherein is the great joy and rejoicing of our souls, notwithstanding all our enemies can do; they cannot stop our joy, nor hinder our God from reaching unto us, no, not by all their prison walls and doors! Our Life visits us in the night and in the day, and we have many heavenly and joyful assemblies together wherein our souls rejoice in the sense of the heavenly presence of the Lord, who gathers our hearts together day after day nearer to himself and one to another.

So all of you to whom this may come, who have any tender desires stirred up in you after the Lord, who want rest to your souls, and are weary of your evil thoughts and of the wandering of your hearts—that is near you which ye desire after, that is He whom ye seek, who hath enlightened you, and by his light convinced you of the evil of your hearts, and he it is that stirs up desires in you after freedom from these evils in you, which ye are made sensible of by his Spirit in you. And as you believe in that which thus convinces you and stirs up desires in you, and as you obey it and follow it, you will feel the fear of God to rise in your hearts; you will come to stand in awe to sin against the Lord, as once you come to know and believe that it is he who is so near you even in you by his Spirit. If people did know that it is the Lord by his Spirit in them that convinceth them of the evil of their hearts, and reproves them for the same, and begets tender breathings and desires in their hearts, then they would fear and stand in awe to sin against him. But unbelief shuts them out from God, and though they are sensible in many things of the evil of their hearts, and at times have desires to draw near to God and to be freed of the evil they are sensible of; yet they do

not lay it to heart, nor do they consider who this is that convinceth them and begets desires after the good and to be freed from the evil; and therefore there are many who have some tenderness in their hearts, and yet still complaining for want of power: and they do not find it because they do not believe in that which convinceth them, for *it is the power*. That which convinceth you is the power of God, which if ye do believe in and obey it, you will feel it to be the power of God in you to save you, as well as it is the power of God in you to convince you; for all power is committed to the Son of God. And is there not power in that which convinceth you, and lets you see the evil of your hearts, and lets you see many good things? is there not power in this that begets desires in you after the possession of the good and to be freed from the evil? And if you give up to it and close with it, and stand in awe to grieve it, you will then find power in it to overcome the evil of your hearts. For the power that convinces is the same that gives the victory to them that believe and obey it. So desiring you to ponder these things in your minds and hearts, I remain a friend to your souls.

P. LIVINGSTONE.

ABERDEEN PRISON.

TO ALL INTO WHOSE HANDS THIS MAY COME WHO MAY BE ON THE MARKET STREET OF ABERDEEN: SOME THINGS CONCERNING YOU HAVE BEEN OFTEN-TIMES VERY WEIGHTILY UPON MY HEART, AS FOLLOWS.

I have beheld you out at our Prison windows with great pity and compassion, my soul hath breathed to the Lord God for you, when I have beheld you in your market place, and have looked over you with much tenderness when you have been very busily

moving to and fro about your outward business, and have heard the great noises among you of your voices. Pity moved in my heart towards you, I can say it in the truth of my heart, I have beheld you with true love and desire of your souls everlasting well-being. And there hath been often a true willingness to have spoken unto you what I have had in my heart towards you; I wanted not good matter in my heart, nor strength nor love to have uttered it. But the great noises amongst you as to your outward voices dulling the outward ears, so that people could not hear, hath often stood in our way; and the great distance from the street, which also is a great disadvantage to us as to the uttering of our love and good will towards you. And many times when we have been pressed in our spirits to cry out amongst you, we have returned with grief in our hearts because we have found the hearts of people mostly shut up; so that besides all other disadvantages and inconveniences we are at to express our minds to you, this is not one of the least of them, the indisposition of the minds of people. Yet notwithstanding of all these and more not mentioned we have had our reward, and our testimonies have not been in vain, but an ear hath been open in some, and the answer of our love hath returned into our bosoms; and a living hope remains in a remnant that our sufferings and labours shall not be in vain, nor our testimonies fall to the ground: though our testimonies have been many times as bread cast upon the waters, our living hope remains after many days it may be gathered again. For he that sows must wait till the time of the seed's coming up and bringing forth the increase, which when it comes up and is grown up the sower reaps with joy, and then he repents not of his pains, and travails and difficulties, nor of his patient waiting and hoping for his seeds coming up, but the joy of the harvest overcomes all. Isa. ix. 3.

Now as I have looked over you in your market place, and have beheld and heard the great confusion

and noises among you, your inward state and condition hath come up before me, and I refer every one of you to the witness of God in your own hearts, that thereby you may weigh and consider my testimony at this time.

The cause of all this confusion without, and evil voices and noises that are frequently among people in their markets, and of all their lying and cheating, &c. in their buying and selling rises up from within people; and all this self-endedness and covetousness, pride and oppression and envy, all these rise up from within people from the evil nature in their hearts: for out of the treasure of evil, and out of the abundance of it in the hearts of people, these things proceed forth into their mouths and other members. Yet all this that appears and breaks out without, are but as sparks that rise out of the chimney, but there is much more within, the fire of all these evils is within; so that as the fire is more than the sparks that go forth, so is the evil of the heart more than that which breaks out, because the treasure and great abundance of the evil, and its nature, seed and root is in the heart: there is that in all your hearts which will shew you the truth of this! If there be great confusion amongst you and great noises without which dull your outward hearing, so that you cannot hear our voices which have cried unto you for repentance, yet there is much more confusions, voices and noises within you, your numerous thoughts and imaginations driving to and fro, and your hearts being as troubled waters driven with fierce winds. So from such hearts proceed all these confused noises and voices among you, by which your outward ears are dulled that you cannot listen to the sound of the love of God that hath sounded forth amongst you. But now I say the cause of all this is within you, by which your inward ears are stopped and your inward eyes shut, so that by reason of the great noises, sounds and voices of confusion within you, you cannot hear the Lord Jesus who is standing

at the door of your hearts calling unto you to come out of this Babylon and confusion, and out of Egypt and Sodom where the Lamb lies slain. And now when I have beheld you with pity and lamentation, and when my heart hath been grieved for you and hath mourned on your behalf, because I felt not an ear open, nor an eye open, nor a heart willing to receive our love, the voice of the Lord my God hath answered in my heart, 'Why art thou troubled, why should thou be moved at this, for they resist me, saith the Lord, and will not hear me, the confusion is so great within them, and the voices and noises so great within them, so that they will neither hear nor open their hearts!' And yet it is sealed upon my heart that our good-will and our love shall not return in vain, for there is a secret love in many that shall come forth to God, to his praise and their everlasting joy, who shall suffer with him and shall reign with him, for which we suffer, and with whom we shall reign who shall be faithful unto him. And when this present suffering is over in this place, then shall our sufferings be remembered by them whom God shall afterwards raise up; the present sufferings of all the faithful shall by them be remembered with joy, and the stedfastness of the faithful shall be spoken of among the faithful, and shall be great encouragement to them that shall come after, to stand faithful, and to leave a good example to those who shall come after them: but the name and memory of the unfaithful shall rot, and be spoken of and mentioned after them for a reproach of their memory.

Therefore all of you who have any tenderness or desires in your hearts after righteousness, turn in, to Him, the Author and Worker of tenderness and desires after righteousness in your hearts; that you may join unto Him, that He may set up His rule and government in your hearts; and then you shall come out of all the confused noises and voices, and imaginations within you, unto Christ the heavenly Gover-

nor, who will gather in your hearts unto himself, out of all the tossings and confusions the enemy of the soul leads people into. For the devil puts all within into confusion; he makes the minds of people as waters that foam up mire and dirt, and uncleanness; he fills the hearts of people with darkness and disorder, he puts all out of order where he rules. But where Christ rules, He puts down this evil power, and gathers the heart from under it, and he brings all into good order and government where he rules; and the hearts of all his, who by him are governed, are open to him, their ears are open to him, but their ears are shut to evil; and their eyes are open to look at him, the Fountain of all good, and heavenly order and government: and this is above all the treasures of this world, the power of the Lord Jesus Christ to rule and govern in the heart. This is greater glory, honour and riches than all the glory, honour and riches of this world. And it is greater wisdom to look after and to attain to this, this kingdom of life and righteousness with its power, rule and government within, than all the wisdom and whatever is of this world without. And yet in all ages these that have most truly sought and found this heavenly kingdom, power and government of Christ in their hearts have always been judged fools; and by the wise, rich and great ones of this world have been hated, despised and persecuted. See these Scriptures, 1 Cor. iv. 10 to 14, Luke vi. 22, John xv. 18—xvii. 14, 1 John iii. 13, Matt. x. 27, Mark xiii. 13.

PATRICK LIVINGSTONE.

ABERDEEN PRISON.

AN INFORMATION OF LOVE TO ALL WHOSE HANDS
IT MAY COME AND TO WHOM IT BELONGS.

PEOPLE, are you come to find the right way ? It concerns you all to search after it, seeing none can be saved but they who are found in it. Salvation is in the right way, damnation is in the wrong way. There is a blessing pronounced to all those who walk in the right way, but a curse is pronounced against all who walk in the wrong way. See Psalm i. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Now the way of the sinner is the nature of sin in his heart, he takes his name sinner from the nature of sin in his heart ; and from that nature is the name way, the way of the sinner ; his way is his evil nature of sin in him ; this nature is not like God, it is like the devil, ungod-like or ungodly. In this sinful nature the sinner standeth, and in this sinful ungod-like nature the ungodly walks and takes counsel, and in this nature the scorner sits. So, come, all people, read within you, in your own hearts, *where* you are, and what you are doing, and whither you are going. You will confess that you are sinners, and there is something in you that convinceth you that you are sinners, and that shews you sin. Now that which shews you sin, and convinceth you that you are sinners, that is another nature than the nature of sin ; for the nature of sin will not show you your sin, nor will the nature of sin convince you that you are sinners, nor will the nature of sin reprove you for sin nor trouble you for committing it, nor call you to forsake it and its works and nature : this is not the work of the nature of sin to do any of these. But the nature of sin is a nature of darkness, and darkness doth not make manifest darkness, but light doth make manifest

darkness. And the nature of sin and darkness strives to lead people in the dark and there to keep them, and strives to keep all from coming to the light whom he hath in darkness, and will never trouble them there so as for their being therein. But there is something in your hearts, a nature in your hearts, which is not this sinful, dark and evil nature, but is contrary to this evil, dark, sinful and ungodly nature, which shows it to you, and shows you many evil things that rise from it in you. And this nature is light, it never consented to any evil in you, but often hath smitten you in secret, and troubled you for these evil things which have risen up from that evil, dark, ungodly and sinful nature in you. Now I would have you all learn one thing, that is that you may discern in your own hearts betwixt that nature of sin and ungodliness which leads you into sin, and that nature in you which shows you your sin, and troubles you at times for doing evil and calls you to come out of it, and stirs up desires in you to be free from the evil, and puts desires in you after many good things ; for the one is a nature of sin that leads into sin, but the other nature is that which men sin against, which never consents to sin, and so its nature is another than the nature of sin ; it is a holy nature and witnesseth against sin. And though man love his sinful way never so firmly and strongly, yet he cannot keep out that other nature altogether, though many times he may so sin against it, as that he may be many times insensible of any reproof ; yet at times it comes upon him irresistibly to convince him that God is, and that He is holy and is to be served, and to convince him that he doth not serve God. And this warns men and women of the wrath that is to come upon the ungodly ; though they like not to hear its voice, yet it calls in their hearts to forsake evil ; and though man in his evil way would fain be quiet and at rest in his evil, yet still at times this is darting in terrible things against sinners, and the ungodly and scornful people, but they quickly get out

from hearing of it : how quickly do they turn away their ear from hearing its dreadful voice and sound in them ! But still it pursues them, and at all times and upon all occasions it is ready to meet men and women in the very door and entrance to evil, to tender warning to them ; but loving their evil nature and deeds of it they turn away and will not hearken to the same nor obey its voice, but go on in their sinful way or nature, and yet in the very act it is present to suggest advice and counsel, and to reprove. But being rejected, yet after the evil is committed, it still is near to convince and reprove, and judge for it, and to call for amendment ; and if the sinful man come to listen to it, and incline to hear it and listen to it, then it takes delight to appear in him to search out his sin and lay it open before him : and if he turn to it in love—in love and obedience, it will become a fire in his bosom to burn up his sin, and to destroy the nature of it in his heart, and to lead him up to fellowship with God, and so will be a holy way and path in him to walk in. And as he comes to follow this that hath often smitten him and called him out of the evil, then it will lead him out of condemnation and bring him to the end of it and through it ; and then it will not condemn him as he is come through condemnation to the end of it, for its nature is friendly to men and women, though it torments them for their sin, and judges them and pursues them daily with horror because of the sinful ungodly nature they live in, yet all this is in love to men and women, it is all for their good. And there is a certain time wherein this strives in and with all men and women ; with some it strives longer, and with some its time of striving comes sooner to an end ; and that time of its striving is man's and woman's day and time wherein they may come out of sin and out of the nature of it up to God again, into fellowship with him : therefore it is said, " while it is called to-day harden not your hearts," &c. But if men and women sin out this day and time of life, wherein the Lord by his light

and Spirit is striving with them to bring them out of this evil sinful nature, when their day is over, that is when the Spirit of the Lord gives them wholly over to their hearts' lust, and ceases any more to strive with them or in them, or to call them,—then there is no more a day again wherein they can have the opportunity of life or entrance into it, or possibility of another time of life.

Many a time hath this been weightily upon my heart, seeing people passing on to the end of their day apace, not regarding the convictions in themselves, nor heeding the frequent reproofs and invitations of the Spirit of Truth in them, that yet is at work in them, and striving in them, that yet they would return to Him that strives with them, but they heed it not! O! if they laid the danger to heart they would tremble before the Lord, to go on so spending away their day and time of life wherein they may have life: when it is over they cannot have another day nor time of life to spend! Therefore let all have a care how they resist that which is striving in them to gather them out of the evil nature unto God, for in doing so they forsake their own mercy; and if ye go on therein destruction will be your portion! O! while it is called to-day, while the Spirit of the Lord is striving in you, submit unto it and give up to follow it, for that is safe for you, to give up to follow that which troubles and condemns you when ye do evil, and strives to lead you out of it into the good; and when ye do well in any thing then it speaks peace in you so far, and will so far stand by you to clear, acquit and justify you before God; and in that you can be bold if you come to be accused for that you are clear of, your heart not condemning you but the Spirit of God justifying you and clearing you in the sight of God; then without fear in that matter you can appeal to God if men will not believe you. But in another thing which you are guilty of, and the witness of God standing up in you against you, then you cannot stand be-

fore God. So then how good a thing it is to be at peace with God in your own hearts, and escape the wrath to come upon all the ungodly! Now if ye would be at peace with God in your own hearts, and so escape the wrath to come upon all the ungodly, forsake that evil, dark, sinful and ungodly nature and way in you; walk no longer in it, stand no longer in it, take no more counsel therein; but turn to that in you that never doth consent to any sinful thing: for that sinful nature in people is the law of sin and death, they that live after that do evil. But that other nature that is at times ready to witness against evil is the nature of the true law, and is the true law in the heart, for a man may read what is needful in it; and if he live in it and after it, he lives in and after Christ, for it proceeds from Him, the universal Judge and Law-giver, by which He shall judge the secrets of all people's hearts: of which nature or law from Christ Jesus, all to Him must give an account how they have walked in it; for it is a pure law—blessed are they that do daily delight to read in it and to meditate in it! So prize your time, and spend it not in vanity.

From your friend,

PATRICK LIVINGSTONE.

GOOD ADVICE TO THE PEOPLE TO WHOM THIS
MAY COME.

THE Lord God is near to every one of you, in whom ye live, move and have your being, he looks upon your hearts, your thoughts are not hid from him, but all things are naked and bare before him with whom we have to do. He is the searcher of hearts, and the tryer of the reins; well will it be with all of you if ye believe in his power and presence, for in his presence is life, at his right hand is pleasure for ever more, ye

need want no good thing if ye believe his presence and walk in his presence. No wicked man can dwell in the presence of God: the righteous dwell in his presence, in the belief and love of his presence; this is the joy of the upright in heart, to dwell in the presence of God, but the wicked are afraid of his presence; when he appears the wicked are afraid, terror seizeth upon them, and fear surpriseth them, because of the guilt that is in them, for the guilt of the wicked torments them. But the innocency of the innocent is pleasant unto him, and he is not afraid to draw near to God, and to be searched, because he loves God in his heart, and loves to draw near to him and come into his presence; for therein is his joy and pleasure, to be found in the presence of the Lord. For if it be hid and withdrawn but a little, the soul is in trouble, and waits and breathes for his presence. But when the Lord appears to search out the wickedness of the wicked by his light, terror and fear seizeth upon him. O! how is he disquieted at the appearance of the Lord, which appears in man in love to man's soul, to discover his sin unto him, and to let him see his loathsome condition before the Lord while he lives in sin, and how he is driven out from the presence of God, and separated from God by his sin. And yet man in this fallen condition, in this miserable condition, seeks all the ways he can to turn away from the Lord Jesus, from his appearance in his heart: O! why should man do so? Why should man turn away from the appearance of Christ in his heart, seeing the Lord comes in love to man, and appears in his heart in love to man, not to destroy man but to destroy man's sin, that separates man from his Maker? O! why should men and women reject so great love, so great salvation? How will they escape if they continue to reject so great love, so great salvation? Now the cause why men and women turn away from this appearance of the Lord Jesus in their own hearts, is because that strikes at men's and women's lovers, and because man loves his evil condition, he

takes pleasure in the lust of the flesh, and in the pride and glory of this world ; *this* is sweet unto him, pleasant unto him, he takes pleasure in fulfilling the lust of his flesh ; therefore he is afraid to close with the appearance of the Lord Jesus in his own heart, because that strikes at men's and women's lovers that they take pleasure in, which God hath no pleasure in, nor in them while in these evil things they live.

Therefore doth the Lord come again and again to visit men and women in their own hearts by the appearance of his light and grace to show them their sin, and to call them out of their sin, that into fellowship with himself he might bring them. Oh ! the love of God in this very thing, who can declare it ? How often doth he come who can declare ? Who can number the times of the Lord's coming to the hearts of people by his own appearance of his light and grace, discovering men's and women's secretest sins, showing them the danger they are in, and lovingly drawing them many times ! And at other times afflicting them with some rod or another, that they might turn to him, and see the hand that is dealing in secret with them in many mercies and in many judgments ! But such is the love of evil and of this world, so great place it hath got in the hearts of people, and is so seated and grafted in their nature, in so much that they are sorely afraid of any thing that would in the least disquiet them, or trouble that peace, or hinder that pleasure they have in that state and condition wherein they are at a distance from God and Christ Jesus. Oh ! why should it be thus with people ? Do they believe their state and condition to be so evil as indeed it is ? No surely—the god of the world hath blinded the eye of their mind, lest the eye should open, lest the light should shine forth in their hearts, and thereby they should come to see the evil of their conditions ; therefore doth the god of the world blind the eye of the mind, for if the eye of their mind open, then will they look up and see their condition, then will they see the dan-

ger they are in; then would they seek unto God. But to prevent all this, the god of this world hath blinded the eye of their minds, and then the eye being blinded what can they see? then they take light to be darkness and darkness to be light, good evil and evil good. And the devil having begot in them a vain and evil hope, that they may eat and yet not die, that they may be saved for all this, notwithstanding they be irresistibly convinced of the evil of their condition in a measure, and at sometimes are forced to confess themselves to be great sinners, and that their conditions are very evil—yet the devil so blinds the eye of people's minds that notwithstanding of this convincement they will not turn nor come unto Him who is daily convincing them of the evil of their condition. Thus the enticer and deceiver of their souls, entices them with the pleasure of the world and of sin; and so the love thereof remaining in the heart he keeps them still in rebellion against the light and grace of Christ appearing in the heart; that though many times there be convictions and desires of amendment, and resolutions to amend, yet the love of the world and pleasures of the flesh keep them back, and the convictions and desires come to be stopped from bringing forth. And yet still the vain hope remains that notwithstanding of all this they shall be saved in the end; the thief got mercy upon the cross, and so they please themselves with this vain hope of being saved from hell, and yet are not come to that hope of being saved from sin. But there is no salvation from hell fire but as we are saved from sin. If once this vain hope were seen and struck down, then people would tremble before the Lord to live any longer in the pleasure of sin; any thing amiss then would become a burden to the soul, it would not be pleasant; but the soul would take it as a load and a burden, and would groan to be delivered. And such Christ calls to come to him, that are come to the end of this vain hope of being saved from hell, and yet live in sin and

take a pleasure in it; they are come to be weary of that which separates from Christ, which is sin, and then they do no longer hope to be saved in their sins, but to be saved from their sin and so from hell, for sin is the way to hell!

Now what is sin? It is disobedience to Christ, unbelief: they believe not in Christ, but are disobedient to him, that comprehends all sin. And to believe and be obedient to Christ brings to the end of all sin, up to God again, into fellowship with the Father and the Son, through the obedience of faith or belief in Christ Jesus, the way to God again; who is the Light of the world, who leads all up to God out of sin who follow him out of all unbelief, death and darkness into the light of life, to live and walk in the light as he is in the light, and to have fellowship one with another: and then the blood that cleanseth from all unrighteousness is known.

So all people love the light in you that convinceth you, and doth shew you the evil of your hearts. If you love the light and do follow it, you shall not abide in darkness, but shall have the light of life; and then you will feel the pleasure in the light to be more than all the pleasures of the world! So prize your time!

PATRICK LIVINGSTONE.

ABERDEEN PRISON.

GOOD WILL TO THE PEOPLE IN AND ABOUT
ABERDEEN.

CONSIDER people that you must not always live in this world, you know you must die, and after that give an account unto God of the deeds done in your bodies. Therefore come and try what deeds are wrought and done daily in your bodies, seeing that you know that

you must account to God for them. If they be good deeds you may make your account with joy, but if they be evil deeds your accounts cannot be with joy. Therefore consider people that the day of account is drawing on apace. Our days and times run on apace to an end, and we know not how soon we may be removed out of this world. Therefore it concerns every one to try what spirit, power, or nature lives and rules in their hearts, for the deeds and works of every one is according to the spirit, power or nature that rules in the body or in the heart. If the spirit or nature be evil the deeds will be evil, but if the spirit or nature be good that rules in the heart, the deeds then will be good. And such as live in obedience to that which is good, doing the will of that which is good, such have peace and comfort in their deeds; they have the answer of God, and of a good heart and conscience, which the evil doer hath not. Yet he that doth evil, the Truth is near to convince him, though he be an evil doer; the Truth, the Light, pursues him, and comes near many times to set his sin before him: but doing evil, he doth not the truth but disobeys the Truth, the Light, which shews him the evil. Now he that doth evil doth it from the nature of it in the heart; there is no evil done, no evil work wrought, without the evil nature in the heart; it is impossible that evil can be done without the nature of evil in the heart, for the evil nature is the very seed of all evil without, which the evil cannot spring up in man, and it cannot act man but as man closes with it, and doth its will, and follows its motion in the heart; until then it cannot bring forth in man any evil. For evil or sin is first conceived in the nature of it in the heart; and being conceived in the nature of it by man's closing with its motion in the heart, man comes to bring it forth in the tongue and members of his body. And of all those deeds and works of darkness done and wrought in man, must he give an account unto God. Oh! that account will be very heavy, and the day of

account will be very terrible ; though people are passing on with great delight and pleasure in their doings, not regarding that day and time wherein they must give an account of all the deeds done in their bodies, none will be forgotten. There is a book and writer *in* all mankind, that writes down all men's and women's deeds in their own book in their own hearts, and they can slip none by, nor can they blot out any of their evil deeds so long as they continue in them. You cannot work so secretly as that you can hide from this searching eye that sees into your most secret thoughts and records them ; so that they are not forgotten nor blotted out, so long as you live in that evil nature you are living in, and doing the works and deeds thereof. There is one Judge, one Lawgiver, to whom all power and all judgment is given and committed, both in heaven and earth : all must give an account to Him, none can appeal from Him to another. No man need fear to come to Him, for He is a Friend ; He is not come to destroy men's lives, but to give all men a day of visitation ; He lighteneth every man coming into the world, that man with the light might look into his own heart, and might see this evil root in him, and may see all that springs from this evil root, and may come out of it all. For He is the Light of the world, and all who follow him who hath enlightened them shall not abide in the darkness ; but following Him, the Light, they come out of the darkness ; and as they come out of the darkness He speaks peace to them, He blots out their sin, and remembers it no more, if they turn not back to it again. So that none need fear to come to Him, for He comes to save and not to destroy man, simply as man ; but if men will not have Him to reign, if men will not confess unto Him and bow to Him, but reject Him, and not believe in Him, and will not hear Him when He calls them out of their sins ; but if they will love and walk in their evil deeds, then will He bring them to judgment, and will condemn them.

It is sin that separates from the Lord Jesus; if man will love his sin and cleave to it, and reject Him that is come, a Light, to lead out of it, then must man's destruction be of himself, he must die in his sin, and be driven from the presence of the Lord into utter darkness, being found a worker of iniquity. Take notice, "Depart from me, (saith Christ), ye workers of iniquity," &c. ; but "let every one that names the name of the Lord depart from iniquity." Christ the Judge of all is come a light into the world, and lightens every one that cometh into the world, that believing in the light, and walking in the light, they might come out of all iniquity. Obedience is in the light, disobedience is in the darkness: this is the nature of true obedience, the light—and the nature of disobedience is the nature of darkness; in these two grounds or natures stand all mankind; there is not a middle place between obedience and disobedience; men must either be obedient or disobedient: if they be disobedient, the nature in which their disobedience stands is the nature, power and spirit of darkness to which they are subject in their hearts; this is the nature of unbelief and disobedience in all the children of disobedience, and that which they disobey is the Light, and they that disobey the Light they disobey Christ, the fountain of light, and do not come to him, nor do they believe in him that do not believe in the light. So as is said, they that believe and obey the light they believe and obey Christ; and they that are disobedient, that which they are disobedient to is the light in them, and to Christ Jesus, the fountain of light, who is the light of the world, and lighteneth every man coming into the world. So this proves that Christ lighteth every man coming into the world, even them that are disobedient; for they must be disobedient to something, otherwise they could not be called disobedient, if there were not something in them, a nature in them which they do disobey, and do not obey, and also a nature of disobedience in

them. Now that nature of disobedience, in which they are obedient to evil and disobedient to the good—I say that nature is another nature than that which they disobey; for they cannot be said to be disobedient to that evil nature in them, for to that they are subject and obedient, and that evil nature in them is the nature of disobedience. But I say there is another nature in them which they disobey and do not obey it, and for this cause are they said to be children of disobedience, because they are found in that evil nature and practice of disobedience to Christ Jesus and his light in the conscience, (which is the nature of obedience in which all the children of life obey God and Christ, for they that obey his light obey him, even as they that disobey his light disobey him). So the light is one and the same in its own nature, in the obedient and disobedient; the same light the children of light believe in and obey, and which comforts them and speaks peace in them; the same light do the children of disobedience disobey, which light convinces them, reproves them, and condemns them and their evil deeds daily, and doth call them to repentance, and strives with them during the day of their visitation: but it is said, his Spirit shall not always strive with man. This is the day of the Lord's visiting man, while His Spirit strives in and with him. Now if men and women continue in resisting the Spirit of the Lord; if they continue in their disobedience to the Spirit of the Lord in them, at last he will cease to strive any more with them, but he will let them alone in their sins; and say concerning them, "Why should they be smitten any more!"

So you are all to turn in to that in you, which ye are daily disobeying, which shews you the evil of your hearts; you are to obey that, and to forsake that evil nature in you, in which you daily disobey the good: you must all come out of the evil nature of disobedience, into the belief and obedience of that in you which ye are now disobedient to. And though now

that condemns you which ye do disobey, yet if ye obey it and learn to do the good it shews you, and cease to do the evil it shews you, though its nature be unchangeable, yet its operation will change in you, it will cease to condemn you, and will rise up in you to comfort you, and to draw you up into fellowship with God, and speak peace in you, and unite you in the sight of God.

P. LIVINGSTONE.

ABERDEEN PRISON

SOME THINGS CONCERNING THE PERSECUTOR AND THE PERSECUTED, SHEWING HOW THE PERSECUTOR MISTAKES, MISCALLS AND MISPLACES THE PERSECUTED, AND FROM HIS MISTAKES FIXES WRONG NAMES UPON HIMSELF, AS ALSO HE FIXES WRONG NAMES UPON THE INNOCENT PEOPLE OF GOD.

THE persecuted would not be called by that name, though it be a name suitable to his nature and practice, yet would he not be held such an one; neither would he have them whom he persecutes called by any good name, though the good names belong to them, being found in the good nature of them, Christ Jesus: from him truly do they take the name Christian, and every other good name suitable to that holy life and nature of Christ that lives in them and in which they live. But the persecutor himself would be esteemed a good Christian, and zealous for the execution of the law against true Christians, whom he esteems no true Christians, nor true observers of the Christian laws. And so the persecutor fixes many evil names upon the true servants of God; and as he will not endure to be called a persecutor, so he will not endure that those he persecutes should be called or accounted any true followers of Christ. And if any will give the persecutor the true names that belong to his nature and practice, and the true sufferer the names

that belong to his nature and practice, then the persecutor will fume and rage, and shew forth the peevish angry nature of Cain. But if the flatterer will give the persecutor good names, though they no ways suit with his bad nature and practice, yet that will please him to be called after good names, and to hear them whom he persecutes called after bad names, this doth wonderfully gratify and please his spirit, as the contrary vexeth his spirit : this hath been the nature and practice of the persecuting spirit in all ages, and is so still in this our age. Thus in all ages have persecutors covered themselves with good names, and them whom they have hated and persecuted, have they covered with all the bad names they could invent ; on the one hand to get esteem among the people, and on the other hand to render the innocent odious and abominable in the sight of the people. So here they both mistook, misplaced, and miscalled themselves, and those true people whom they persecuted : both before the law and under the law, and since in the time of the prophets, and in the days of Christ in the flesh, and in the days of his apostles, the enmity and contrariety hath wrought betwixt the two seeds and their births ; and so it is now, and so it will be to the end, for the Scripture must be fulfilled and cannot be broken ; enmity must be betwixt the woman and her Seed, and the serpent and his seed.

Come then let us see what persecutors will say for themselves, whether they will acknowledge themselves persecutors of those that are innocent people ? I trow not. And first let us see what they said of themselves in Christ's time after the flesh, and what they said of him and his followers. And also let us see what he and his said of them, and what names Christ gave to them, and what names they gave to themselves and to him : and then chose you which you will believe, Christ and his followers, or the persecutor. But if you will believe Christ and his followers, then you must not take the persecutor to be what he says

of himself, nor them he persecutes to be what he says of them, for he mistakes, misplaces and miscalls them whom he persecutes, and also himself. So once let the persecutor have his place and be set in his place, where he really is, and be called by the names suitable to his nature and practice; and also let the persecuted be set in their place, and called by the names truly belonging to their nature and practice; and then things shall not be misplaced or miscalled, but things will appear as they are. And thus it is and will be in all that truly love and follow Christ in themselves, they will not misplace and miscall as those do, and will do both themselves and the true Christians, who themselves neither live in nor follow Christ.

See John v. 37 and 38, Mark xii. 24. Here you may see Christ's judgment of them, that they did err, and knew neither the Scriptures nor the power of God, and that they had not the Word of God abiding in them, and that they had not heard his voice, &c. But did they think so of themselves? I trow not; they thought far otherwise of themselves, they mistook, misplaced and miscalled themselves, and the state and condition they were in; they thought they had eternal life in the Scriptures, and they thought they did not err, but that they knew the Scriptures. But Christ said of them, that they would not come to him, that they might have had eternal life; and said of them, that they did err, and knew not the Scriptures nor the Power of God. Well; but what thought they of Christ, and what said they of him? They thought not well nor right of Christ, they mistook him, they did not think that he was the Christ, and therefore they misplaced and miscalled him, and sought to kill him, because he had opened the eyes of a blind man upon the Sabbath day; see John ix. 16, 24 and 29.

True it was that God spake to Moses; but for these persecuting Pharisees, they had not the Word of God abiding in them, they had neither seen his shape nor heard his voice; John v. 46, "Had ye believed

Moses, ye would have believed me, for he wrote of me;" they did believe that Moses and the prophets had written of the Messiah, but they did not believe that he was that Messiah Moses and the prophets wrote of: and now they thought they had believed Moses and the prophets' writings, yet, if you will believe Christ they did not believe them. And yet it may be seen how confident and fierce they were against Christ, insomuch that they sought his life, and thought him not worthy to live, though he was that same Messiah Moses and the prophets wrote of! And they called themselves Abraham's children and the children of God; but Christ told them if they were Abraham's children they would do the *works* of Abraham, and if God were their Father, he said they would love him, John viii. 39 to 45. Here he gave them their true names, suitable to their nature and works they were in; he did not spare them, though they raged and sought his life, yet he gave them their names, he did not miscall them, but they mistook him, and misplaced and miscalled him. But he was not the man they took him for, nor were the names they gave to him at all suitable to his holy nature, holy words and works; but he was that man they did not take him for, he was that prophet, that Messiah which Moses and the prophets wrote of was to come, and was among them speaking to them, but they did not take him to be [such] but looked for another. Therefore they said, "Say we not well that thou art a Samaritan and hast a devil? Art thou greater than our father Abraham, and the prophets, which are dead? and thou sayest, if a man keep my sayings, he shall never taste of death! whom makest thou thyself? And they said, we know thou hast a devil." But they erred and did lie, and knew him not, nor the voices of the prophets who prophesied of him. But he said unto them, "Ye are from beneath, I am from above; ye are of this world, I am not of this world: I said therefore unto you ye shall die in your sins, for if ye

believe not that I am he ye shall die in your sins"—John viii. 21 to 24. And again, John vi. 33, "For the bread of God is he that cometh down from heaven and giveth life to the world"—remark this; he is that bread that giveth life to the world! "He that cometh unto me shall never hunger; and he that believeth on me shall never thirst." For this the Jews murmured, they could not bear this saying; they looked upon him to be but as another man, they did not see him to be as he was, the great prophet, the Messiah the Christ: they did not see him to be that bread which came down from heaven, nor did they believe him to be the life of the world. "Is not this Jesus the son of Joseph, whose father and mother we know?" said they; "How is it then that he saith I came down from heaven?" Here they neither saw nor believed in him that came down from heaven. He said to them, "Ye judge after the flesh;" and he said again, "Judge not after the appearance, but judge righteous judgment." But their judgement was after the flesh and after the appearance, and was not righteous judgment. John viii. 15 to 29. "Ye neither know me nor my Father; if ye had known me, ye should have known my Father also." Then some of the Jews of Jerusalem said, "Is not this he whom they seek to kill? But lo he speaketh boldly, and they say nothing to him; do the rulers know indeed that this is the very Christ? Howbeit we know this man and from whence he is, but when Christ cometh no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; I am not come of myself, but he that sent me is true, whom ye know not." As to the outward man, and as to the tribe and family after the flesh, (as he said to them) they knew him, but his Father they knew not, nor him to be the Christ they knew not. So Christ owned his real manhood very plainly in these words, "Ye both know me and whence I am:" so as to the seed of David and of Abraham, his manhood he confessed, yet, not-

withstanding, they neither saw nor knew him to be the Son of God, the heavenly man, the bread that came down from heaven, that giveth life to the world; they saw him not to be before Abraham, and therefore said he to them, as is in John viii. 19, "Ye neither know me nor my Father; if ye had known me, ye should have known my Father also;" and ver. 14, "For I know whence I came and where I go, but ye cannot tell whence I came nor whither I go." And 47th verse, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." "And there was much murmuring among the people concerning him, for some said he is a good man, and others said, nay but he deceiveth the people. And he said unto them, Why go ye about to kill me? The people answered and said, Thou hast a devil, who goeth about to kill thee." John vii. 12, 19, 20. Here you may see what bad names they called Jesus, when he called himself by some of those names that were suitable and agreeable to his holy nature, words and works. And the Jews persecuted Jesus, and sought to slay him, because he cured an impotent man upon the sabbath day; and Jesus answered them, "My Father worketh hitherto, and I work;" therefore the Jews sought the more to kill him, because he had not only broken the sabbath day, but also said that God was his Father, making himself equal with God; they could not endure to hear him call himself by these names suitable to his Divine nature: and in John x. because he asserted his Divinity, they said he had a devil and was mad, and were offended with the people for hearing him. Others of them said, "These are not the words of one that hath a devil; can a devil open the eyes of the blind? The Jews said to him, How long makest thou us to doubt; if thou be the Christ tell us plainly? Jesus answered them and said, I told you and ye believed not, the works that I do in my Father's name, they bear witness of me," &c. Again, Jesus said, "I and my Father are one: then

the Jews took up stones to stone him. Jesus said, Many good works have I shewed you from my Father, for which of these works do ye stone me? The Jews answered, For a good work we stone thee not, but for blasphemy, and because thou being a man makest thyself God," &c. And so though he had done so many miracles before them, yet believed they not on him. Here they mistook, misplaced and miscalled him, they did not take him to be the Christ, but took him for a blasphemer.

And if they did so by him, is it any strange thing if they mistake, misplace and miscall his servants, and persecute them? See his own testimony, Mat. v. 10 to 12, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil of you, falsely, for my name's sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thy enemy; but I say unto you, bless them that curse you, love your enemies, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for he maketh his sun rise on the evil and on the good." Here Christ's followers are no persecutors of any, but are persecuted, hated and despitefully used. But they who deal so by them, do not take them to be the true followers of Christ, but clothe them with many evil names, and speak all manner of evil against them falsely for his name's sake. Now remark the words of the Lord Jesus, "He causeth his sun to rise on the evil and on the good;" he would have the children like to the Father, "that ye may be the children of your Father;" but whose children are they that hate and persecute, that speak all manner of evil falsely against Christ's children, that cast them out, and would not let his children live among them?

the heavenly Father doth not so by them, he causeth his sun to rise and shine upon the evil and the good; so his true children are like him and follow him. But mark what Christ saith of the persecuted for righteousness sake—theirs is the kingdom, and theirs is the blessing; and though men hate them, and persecute and despitefully use them, and speak all manner of evil against them, it is for righteousness sake; whatever the persecutor think or say, Christ says, theirs is the kingdom of heaven and the blessing, the righteousness, and the joy and peace! yea, Christ is theirs, and in him they have all they need.—

And whatever persecutors may think of themselves and of them whom they are persecuting for righteousness sake, yet Christ will not measure them by their thoughts (*viz.* : thoughts of themselves), nor will he measure his followers after the thoughts of persecutors; and though the persecutor will not bear to hear them called righteous and innocent, nor that they suffer for righteousness sake; and though he would fix all bad names upon them, yet that doth not prove that they are such: but Christ will give his followers the crown of life, and of victory over all persecutors, and over all they can say and do, and in the end will bring the persecutor to an account, to see himself as he is, and to see whom he hath been persecuting, even Christ in his members; and that will be a dreadful reckoning!

And see Luke xxi. 12 to 20. These sayings were not spoken only for the apostles and Christians' sakes in that day and age, but also for the sake of all true Christians since and to the end, throughout all ages, and have been plentifully fulfilled, and are fulfilling daily in this age we live in. But it is not to be expected that the persecutor while he stands in that persecuting spirit will acknowledge these he persecutes, that they are either in the Spirit, steps or practices of those Christ spake these things unto; nor will the persecutor own himself to be in the steps, prac-

tices or spirit of those Christ foretold should do all these things against his followers. Yet notwithstanding whatever the persecutor's apprehensions are of himself and of those he persecutes, he is of the same spirit, and in the same steps and practice of persecution with all his forefathers, from his great grandfather Cain unto this day, of the same line, stock and generation.

So thou that would discern and see the persecutor, and also the innocent sufferer, thou must come to Christ in his light and Spirit in thy own heart ; therein thou wilt see through all the false covers, and fair pretences, and good names the persecutor may seek to cover himself withal ; thou wilt plainly see his persecuting spirit through all his covers ; his good names he assumes will not hide him, nor his fair pretences. And all the false names the persecutor calls upon the innocent sufferers, thou wilt see through all these false names and covers with the light, and thou wilt own them and Christ in them, and see them to be of the number of them Christ pronounceth blessed sufferers, as thou thyself walkest in the light of Christ Jesus. And those that persecute people for conscience sake, thou wilt see them in the light to be in the same spirit, and of the same generation with those Christ said should do all these things to his followers for his name's sake. See Mat. x. 24 to 28, and John xv. 17 to 22. Here is the very cause and ground of all persecution ; they know not Christ, neither know they the Father that sent him, for none knoweth the Father but the Son, and he to whom the Son will reveal him, such as know Christ in themselves, and witness Christ to reveal the Father. Then as Christ said to the Father, "I in them and thou in me," this comes to be witnessed by all who walk in the light of Christ, who keep his sayings in themselves and follow him ; such abide not in darkness, but have the Son dwelling in them ; and he that hath the Son hath the Father also. Such will know Christ in his members, and own the lowest appearance of him in any who own his

appearance in themselves; such will not mistake him in his appearance, but will assuredly own him and confess him in them who own him in themselves. This is the ground of the saints' knowledge one of another, their knowledge of Christ in themselves; in the knowledge of him in themselves they know one another: but all who hate his appearance in themselves, they will also hate them in whom his appearance is loved and received in uprightness; and they that hate the light in themselves, will also hate him and them, wherever he appears. John iii. 18 to 20.

So all love the light, and bring your deeds to it and walk in it, and then in the light you will see more light; and then in the light you shall see the children of the light, and shall love them.

And here you may see how that persecuting spirit wrought against Christ and his followers, and how these persecutors covered themselves with the holy men's words that were past, but in the mean time persecuted Christ that was amongst them; and after Christ was crucified and risen again, and ascended, and the promise poured upon his disciples, if you have a mind to take a view how the same persecuting spirit in its instruments fulfilled what Christ had forewarned them of, then read these Scriptures—Acts iv. 1 to 23; Acts v. 17 to the end; Acts viii. 1, &c.; xi. 19; xiii. 50; Rom. viii. 35; Gal. v. 11; vi. 12; 2 Tim. iii. 12; 2 Cor. xii. 10; 2 Thess. i. 4, &c. Here it may be seen how the words of the Lord Jesus were plentifully fulfilled, and the apostles and followers of the Lord Jesus were exceeding glad in the fulfilling of the words of the Lord Jesus, and they took pleasure in suffering for him and with him, who was with them through and to the end of all their sufferings, their exceeding great reward, joy and peace in the midst of their greatest sufferings. For as with him they suffered, with him also did they reign, rejoicing exceedingly that they were accounted worthy to suffer for him, not only the loss of all things in this present

world, but also gladly and joyfully embraced cruel tortures, even death itself, for his sake, that they might live with him for ever ! And in all ages since it hath been the portion of such from the world, as Christ said, "In the world ye shall have trouble or tribulation, but in me ye shall have peace ;" and we find and have found it to be so in this our age, wherein we live, we meet with troubles and tribulations in this world, but in him is our peace and our joy ; and he is the strength of our salvation, and exceeding great recompence and reward, beyond all our sufferings, which are not worthy to be compared with the present joy and peace already witnessed in him, and much less worthy to be compared with the joy of that everlasting crown which is set before us, and laid up for us and all who shall keep the faith to the end ! So to him over all be the glory, honour and praise, dominion and obedience, who is the author and finisher of our faith, and of all who believe and abide in him. Amen.

PATRICK LIVINGSTONE.

ABERDEEN PRISON.

CHRIST JESUS, THE EVERLASTING COVENANT OF LIGHT WITNESSED TO, AND DECLARED TO BE GOD'S SALVATION TO THE ENDS OF THE EARTH, AND HIS PRESENCE AND WORK IN AND WITH HIS PEOPLE IN ALL THEIR SUFFERINGS HELD FORTH.

THE Lord Jesus is given for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison house. "But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison houses ; they are for a prey, and none delivereth and none saith Res-

tore. Who among you will give ear to this? who will hearken and hear for the time to come." Isaiah xlii. 6, 7, 22, 23. "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach glad tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, &c." Isaiah lxi. 1, 2, 3. And David prayed, saying, "Bring my soul out of prison, that I may praise thy name. The Lord despiseth not his prisoners. The Lord executeth judgment for the oppressed, he giveth food to the hungry, the Lord looseth the prisoners." And he prayed saying, "Let the sighing of the prisoner come before thee." Psalm cxlii. &c. "That thou mayst say to the prisoners, Go forth, to them that are in darkness Show yourselves." Isaiah xlix. 9. And Christ preaches liberty to the spirits in prison. "From heaven did the Lord behold the earth, to hear the groaning of the prisoner."

Here you may all see what the devil's prison is, and who are his prisoners, bound with his chains in his prison house. The souls of men and women are his prisoners, and people's hearts are his house, where his dark power rules. So the evil one makes the hearts of people the place of their imprisonment, wherein he sets up his power of darkness, wherein he imprisons the souls of people, and binds them in his prison house of darkness, in his chains of darkness within themselves. Here is Satan's strong hold, and house wherein he rules as a prince, and seeks to keep all within in his evil peace under his power of darkness. And therefore he who is the prince of darkness cannot abide the light, because his kingdom is a kingdom of darkness, and his power stands in darkness; and so long as people live under his power of darkness in their own hearts, they are his prisoners, bound in his chains. But as Christ Jesus, the Prince of life and light comes to be believed in, and received in his light in your hearts, the prince of darkness cannot stand in you, but his peace will be broken and he cast

out. Therefore above all, this prince of darkness cannot abide the light nor the opening of the eye, for the eyes of people's minds opening which he hath shut and blinded, then they will look to Him who hath opened their eyes, and will also look upon themselves, and see their souls prisoners to the prince of darkness in his prison house of darkness, bound and fettered with his chains of darkness; and looking unto Christ, he will not despise but regard the sighing of the prisoners. When the soul once looks up with the right eye opened by Christ, and seeing itself thus lying in darkness, in prison, in chains bound, and not able to move from under these chains, nor to come out of that prison house—then, I say, the soul thus awakened and made sensible of its state, comes to see the great need of a Saviour, and begins to sigh and groan after liberty from the sense of its condition; and breathings ascend up unto God, for deliverance out of this prison house of darkness and from under these chains of darkness. The soul thus visited can find none that can bring it out of the prison house of darkness, but Him alone who is given for a Covenant of light to open the blind eyes, who hath thus far opened the eyes to see itself in prison: to him must the soul look for the bringing forth out of the prison house. He that hath opened the eyes to see the captivity, he must proclaim liberty to the captive soul, another cannot do it; he it is that can open the prison doors, and loose the chains, because he is the Lord that executeth judgment for the oppressed: he it is that giveth food to the hungry soul. He is that Lord that looseth the prisoners, who will not shut out the sighings and true groanings of the prisoner, they come before him, the sighing of the needy and the cry of the poor he will not despise; though the oppressor do not hear, nor doth regard, yet, will the Lord God arise, for the sighing of the needy and for the cry of the poor; and from heaven will the Lord behold such, though they in their earthen tabernacle live upon the earth, the place of their pilgrimage; and he will say to the pri-

soners Go forth, and to them that are in darkness Shew yourselves. Glory to the Lord God, who hath made us partakers of these holy things: our eyes hath he opened to see these things in our own souls; praises to him for ever, who is the holy anointing oil, who hath anointed our eyes which were covered over with darkness, whereby our eyes were blinded. He hath opened our eyes to see our souls in prison, and in the prison house of darkness, wherein our souls were snared in holes of darkness, and hid in the dark prison houses of Satan, and (by him, the usurper,) spoiled and robbed, and for a time, dispossessed and disinherited of our right of life in God our Father and Creator, who made us in the first Adam in his own image and after his own likeness; which through transgression in the first Adam we lost. But in Christ we were visited again, who is the Light of the world, the Saviour of the world, the way to God again, that lighteth every man coming into the world, that with the light we might believe in him the Fountain of light; who found us out where we lay, a people robbed and spoiled, and snared in holes, and hid in prisons of darkness, by Satan and his ministers; and we were for a prey, and none amongst them all, of all the idol shepherds, said Deliver, or could deliver their own souls and much less ours. From heaven did the Lord behold us where we were scattered, and he opened our eyes and let us see our scattered condition, and begot in us a true travail after deliverance; and many have been the deliverings the Lord hath delivered us withal, who hath not despised our true sighings and groanings after him, and his delivering arm. For he let us see that it was he that had opened our eyes to see what we saw of our condition, and he let us see there was not another that could deliver us but he alone, that had let us see our condition in that measure we saw it. And the Lord did arise for our help, and hitherto hath helped our feet out of the mire and clay, and brought us to know him to be the

Rock of our salvation, and hath given us peace in our earth; and good will moves in our hearts towards all men, yea, to our enemies who hate us and despitefully use us.

And now where we have been we can tell, and some of the steps we have trodden we can declare, in the will of God, the Father of our Lord Jesus, in love to others that are where we have been, and that are wandering as we have done, and know not a resting place, but are tossed from one imagination unto another, as it hath been with us. And now the Lord having brought us to where we now are through his great and wonderful love, we are made willing to declare the way of the Lord to others, as it hath been opened unto us; that those who want rest unto their souls may be directed unto him that breaks the false rest and peace. And therefore it is that I write at this time for the information of them who need it, or rather to them who see a need of it; to them it may be most acceptable, who are come to see their bondage, and in some measure desire after liberty with David, who prayed saying, "Bring my soul out of prison, that I may praise thy holy name." Such may assuredly know that this is the Lord Jesus who is come into thy soul, and hath thus far opened thy eyes to see thy soul in prison, even in Satan's prison house of sin and darkness—who hath begot any tenderness in thy heart, and desires after liberty from under this usurped power of darkness, and to be freed from this prison house of darkness. Look unto him that hath wrought this little, and beware that thou despise not the day of small things; this is the work of him that is given for a Covenant of light to open the blind eyes; so first he opens the eyes that were blind, and he shews the state of darkness the soul lies in before he brings out of prison; he discovers thy imprisonment unto thee, and begets a travail in thee after deliverance. And thou must pass through fiery judgments before thou come into joy, peace and rest settledly. But I say despise

not small beginnings, for he is the beginning as well as he is the end, and thou canst never know him to be thy happy end, until thou know him to be thy beginning ; and so in him the beginner of the new creation, to travel on till thou know him the end of that blessed work. So be tender of the small beginnings, for the beginnings are by him, the smallest opening of the eyes to see any thing of thy condition is by him ; look to him who hath wrought this that is wrought, be it never so small ; yet it is something that the opener of the blind eyes hath done in thee and wrought in thee, because there is not another besides him that can at all open thee to see any thing of thy condition truly as it is. Now thou canst say that thou art opened in some measure to see something of the evil of thy condition more than thou sawest before. Canst thou not say, I see I am in prison, and bound with a chain of darkness ; the evil of my thoughts and wandering of my heart is to me a burden and a grief, I would be rid of my wanderings ; I see to be stayed and settled is good, but how to come thereby I know not. Now who is this that hath opened thee to see this ; and who hath begotten these desires in thy heart, and hath given thee that sense of thy condition ? is not this he the Christ, of whom the woman of Samaria said, " Is not this the Christ that hath told me all that ever I did ? " She knew him to be the Christ, because he had told her what none ever did tell her before ; and mayst not thou say the same, that another hath never told thee what the light of Christ hath told thee ; yea whatever thou hast or dost see of thy condition, it is Christ by his light in thee who hath shewed thee it.

Therefore believe in him who hath and doth let thee see what thou hast seen or dost see of thy condition, and thou shalt not stay long in bondage, but thou shalt find him to come unto thee and preach freedom to thy captive soul. And as thou bowest unto him, he will endue thee with power and patience to endure the fire, and to remain in the Spirit of his judgments,

whose Spirit is at first known to be a Spirit of burning and of judgment; and this he will let thee see to be for thy advantage, that thou patiently remain in the fire and in the furnace, until thou be prepared and fitted for him, a habitation to dwell in; without which thou canst not be fit for him to dwell in thee, who is holy, for without holiness none can see him. Therefore it is good for thee patiently to abide the anger and indignation of the Lord, and his judgments and fire in thee, until he have washed thee and made thee clean, that he may abide in thy heart, and thou mayst abide in him, and bring forth fruit unto him. And in order to this preparation he hath begun his work, and hath already kindled his fire in thy bosom, and in some measure broken thy evil peace, and in some measure thy evil heart is become a burden unto thee, and a desire is raised after liberty out of this evil prison house of darkness, wherein thou seest in some measure thou art a prisoner, which is not pleasant unto thee, at least to a part in thee, to be therein. But be *still* from thy own self willings, and workings and runnings; thou canst not deliver thyself. This is a good beginning of the manifestation of his love in thee, in what already he hath done in opening thy eyes to see what already thou seest of thy condition, which thou sawest not before, or didst not notice what thou saw of it. Thou mayest look back and see, and remember the time wherein thou didst not notice thy condition, wherein these things that then were pleasant unto thee in some measure are become unpleasant and a burden; it was not because then it was better with thee, but it is because thy eye is more opened now, which then was more blind than now it is, and because thou didst not mind to look into thy own heart with the light, to consider thy state and condition. This is the Christ, the Anointed of God, who hath thus far opened thine eyes to see thyself in this evil prison, and hath wrought this good though little beginning. Therefore keep to the beginner, it is he alone that can deliver thee, by carry-

ing on this work begun. This is a good step of love in order to a further, if thou keep low and in subjection to him that hath thus far wrought in thee this little and good beginning, and improve it. He that hath wrought this, will work thy perfect deliverance out of this prison house of darkness, if thou continue to believe in him that hath wrought thus far. The blindness was within thee, there was an eye within thee that was more blinded than now it is; and now it is more opened than it was before; the god of the world was he that blinded thy eyes within, lest thou shouldst look up and see, and be converted, and God should heal thee: therefore the god of the world blinded thy eyes to stop thee from seeing and from looking to God, and to keep thee from being healed. But the Lord Jesus opens thy eye that thou mayst see the god of the world how he hath blinded thee and then captivated thee; and that thou mayst look up to God again, and be converted to him, and that he may heal thee. So he that blinds thy eyes is thy enemy but He that opens thy eyes is thy Friend. Now the eye the enemy blinds is within people, and Christ appears within people to open the eyes Satan hath blinded: so then he that opens in the very least degree is the same that opens fully, he appeared within when he opened that which is already opened within; there is no way to a further and fuller opening, but by looking to him that hath opened thus far, he must be looked to, and waited for, and closed with where he hath already appeared, and this is within to the eyes within which he hath opened, and with that opening hath discovered the darkness to be within, and the enemy within. Therefore the work is to go on within, the eyes more fully to be opened, and the enemy more fully discovered and overcome within, where he hath his power and rule.

There is not another that can effect this work within, but he that hath begun it, and hath brought forth that which is already brought forth; to him thou art

to look who has already appeared within, who will yet shew thee more than yet thou seest, if thou embrace him in love in that which he hath already opened and shewed in thee; and there only thou must wait for him, and thou must not wait nor look for another to bring thee out of the prison house of darkness, but he alone that hath appeared in thee, and hath shewed thee that thou art therein, and hath begot desires in thee to be out of that evil prison; there is not another can bring thee out. Though thou sit in darkness, though thou be one robbed and spoiled of Satan, and lying in his prison house of darkness, and though none saith Restore, yet he is near to visit such whom Satan or his instruments have robbed and spoiled, and snared them in holes, and has shut them up and hid them in his prison of darkness. And though they be for a prey to Satan and his instruments, and none delivereth, and for a prey, and none saith Restore, yet he is near, the Anointed of the Lord God, who is sent to preach to the spirits in prison, and to seek them out of all their holes, and pits and prisons, where they lie hid, wherein Satan and his instruments have snared and have spoiled, and have robbed them, and shut them up in prisons. Hast thou but the least sense of thy condition to be evil, and desires after liberty? this is he that makes thee sensible, and stirs up the desire of liberty in thy heart; look unto him, and believe in him that shews thee any thing of thy condition, for none can shew thee any thing of thy condition but he alone who is the anointed, and sent of God to open the blind eyes, and to proclaim liberty to the captive, and the opening of the prison to them that are bound. Can another do this work? Nay. But mark what is said. Isaiah xlii. 8, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." So then whoever denies the light of Christ within, and sets up any other thing beside it to give the knowledge of sin and to lead out of sin, do not such thereby take his glory

from him, and judge of him not to be sufficient to accomplish the work he was sent to do? Nay, but he is powerful and strong, and his arm is almighty! He that shews thee in any measure that thou art bound in prison, so far he hath wrought that work in thee to open thy eye, and to let thee see thy evil prison, and hath begot desires of liberty in thee, this is he, and there is not another that can proclaim liberty to thy captive soul; if thou believe that that is he, and dost follow him in the belief in him, he will yet more and more open the eye of thy understanding, which the god of the world hath blinded, and thou shalt come to be able to cast off Satan's yoke from thy neck, and to shake off all his chains wherewith thou art bound; and he will say to thy soul Come forth, and then thou shalt be able to set to thy seal to that prophesy, and to the fulfilling of that ancient promise, Isa. xxxv. 1, &c., "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose;" this thou shalt witness fulfilled in thee, if thou give up to him that lets thee see how that thy heart is yet a barren wilderness and a desolate desert, and a solitary place in respect of many fruitful fields that bring forth to the Lord, wherein joy and gladness blossom as the rose to the Lord, who hath gathered them out of the wilderness, and desolate and solitary places where they wanted water, and now they are a fruitful field to the Lord God, who hath gathered and planted them. There is an eye opened in thee, wherewith thou mayst look into thy own heart, and see that which is yet a wilderness and desert, and solitary and desolate, not yet inhabited with the fruits of righteousness, though there be tender desires that spring and convictions, and discoveries coming up daily in the light; yet notwithstanding, looking in with that eye that in some measure is opened, thou wilt see thy heart, yet as a desolate wilderness and forest, that brings not forth the holy fruits of peace and righteousness; and with the light thou mayst see all manner

of wild things up in thy heart, and the good things of God cannot have room to grow up and to inhabit, and to bring forth the quiet peaceable fruits of righteousness, while these wild things grow in thy heart. Can faith grow up in the heart, where unbelief prevails and grows? Can love spring up and grow in the heart, where envy and hatred prevail and grow? Can patience and temperance spread and grow in the heart, where impatience, rashness and wilfulness, excess and intemperance grow? Can purity of mind grow and increase where unclean thoughts grow up in the heart? These and the like holy fruits cannot grow up nor inhabit the heart, where their contraries which are evils grow and inhabit the heart. The want of these holy fruits, and their contrary evils inhabiting the heart, makes the same as a barren wilderness, and as a desolate solitary place or desert.

Therefore let all turn in within, to Him who is given for a Covenant of light, who hath so far enlightened you and opened your eyes, so that ye may look into your own hearts, and see how they are barren and desolate, and solitary as a wilderness or desert. So you may see the evil, unprofitable and hurtful things that are growing up within you; and you may all believe that that is He that is anointed of God, and sent of God, a Light unto you and all mankind, to lead you and them that do believe in him up to God, out of all these evil things which lodge in you. You need not to go far off to seek him who was prophesied of and promised; he is come near, and is near, and that is he that opens your eyes to see the evil of your conditions; that is his work in you, even while your hearts are as a barren wilderness and as a desolate desert, yet he is at work in you by his light, letting you see something of the evil of your hearts, and shewing you that you ought to repent and amend your ways, and calling you to forsake the evil of your ways, reproving, judging and condemning you for them—this is his work in you, therefore turn to him with all

your hearts, and believe in him and follow him, according to his light, and to the discovery he hath and doth give in you, and then he will bring you up out of darkness; for they that follow him shall not abide in darkness but shall have the light of life, and then you will read the fulfilling of that saying in your hearts. For thus then, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water; the habitation of dragons where each lay shall be grass, with reeds and rushes: and an high way shall be there, and a way, and it shall be called the way of holiness—the unclean shall not pass over it." Isa. lv. 5 to 10.

Though your hearts be as a barren desolate wilderness and desert, yet there is in you that which is pure and holy, which is a seed of life and righteousness, which hath in its nature all these holy things; and if you come to join with it, in departing from the evil it shews in you, and following the good it shews in you, then it will spring up in your hearts, and bring you to witness this wonderful change wrought in you. He that works this wonderful change, the anointed and sent of God, is near you, that is he the light of your eyes, wherewith you see any thing of your wilderness barren desolate hearts, which are not inhabited with that which is holy, the nature and fruits of holiness. Therefore you must cease to do evil and learn to do well, this is the way for you to witness that blessed change brought forth in your hearts; for it is evil that makes your hearts as a barren wilderness, and makes your hearts desolate of all the holy fruits of righteousness. So if ye cease to do evil then that evil seed will not have power to send forth these evil fruits in you, and that will make way for the good, holy and righteous seed to spring up in you,

and to bring forth the fruits of well doing. But you can never cease to do evil nor learn to do well, until ye come to the light in you, which will let you see that all those evils abound in you, which make your hearts as a barren wilderness, and will let you see how that your hearts are desolate and without these excellent things. But if you believe that this is he that is prophesied of and promised, who lets you see what you do see of your conditions, and if you do follow him in ceasing to do evil and learning of him to do well; though for the present time you see little more but the evil of your hearts, yet, if you believe that to be he that shows you the evil of your hearts, and the want of these holy fruits, and do follow him, you shall soon find something of his power strengthening your hearts in secret, to apply to his fear in your hearts. Then you will see him near to you whom you are to fear, and if ye fear to offend him because ye love him, then this will be a strong tie to keep your hearts unto him; the love to him in your hearts will settle his fear in your hearts. So you will see that to be he who shews you the little you do see, who is sent of God and the anointed of God to open your eyes, and also to proclaim liberty, and to open the prison door, and that says Go forth, &c. And you will see it to be your way to have more and more opened in you of your heavenly liberty out of this prison, to be faithful to him that hath opened hitherto so far as is opened already, to obey him therein and to follow him therein, and to hunger and thirst after him. Then you will see a daily need of his presence with his Spirit, and of his fear to remain in your hearts; then you will be little and low in your own eyes, and poor and needy; and you will come to feel the satisfaction, "Blessed are the poor in spirit, for theirs is the kingdom of heaven—blessed are they who do hunger and thirst after righteousness for they shall be filled"—the Lord will fill and feed the hungry with good things, and they who truly thirst after righteousness shall not want to drink. Then shall that be fulfilled in you, "when

the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them ; I will open rivers in high places, and fountains in the midst of the vallies ; I will make the wilderness a pool of water, and the dry land springs of water," &c. And "I will pour water upon him that is athirst, and floods upon the dry ground ; I will pour my Spirit upon thy seed, and my blessing upon thy offspring, and they shall spring up as among the grass, as willows by the water courses." Then is the time when the Lord will hear the poor and needy, and the time when the Lord will not forsake them, when they are weary of all their other lovers, when they all fail, and their souls can find none of them all to satisfy their thirst, and when their tongue faileth for thirst ; such are the poor and needy who have none to look to but the Lord alone ; and then he will hear them, and bring them to witness all these good things springing up within in the heart.

These things our souls have plentifully witnessed, when we came forth from the teachers' ways and worships, customs and fashions of the world ; when all our friends, kinsfolk and acquaintances stood afar off from us, when the world's teachers cried out against us, and stirred up the rulers against us, and all sorts of people mocked us and disdained us, and spake all manner of evil against us for his name's sake ; and when we were tried and tempted within and without, many of us cast into prisons and our goods spoiled, and others banished from their wives and children, &c.—then was the Lord near us, and then did he open rivers in high places, and fountains in the midst of the vallies, and that which formerly was a wilderness became a pool of water, and that which formerly was as dry land became springs of water ; and then the Lord poured water upon all that thirsted after him, and floods upon the ground formerly dry ; yea, the Spirit of the Lord was poured upon our seed, and a blessing upon our

offspring, which doth remain unto this day. Praises to the Lord who hath been with us in all our trials, temptations, oppositions and sufferings, who hath supported us unto this day yet alive in the feeling of his power, and sensible of his mercies and goodness, that never fails to his people who love his appearance!

And now having obtained mercy with the Lord, after we had known his indignation and the terrors of his wrath, by reason of that in us which grieved his good Spirit, and being made partakers of his everlasting mercies, we exhort all sorts of people to come to the light of the Lord Jesus, and to bring all your thoughts, words and deeds unto it, to be tried and judged. And all you evil doers, all you lofty and wanton ones, all you who are spending your precious time in vanity, and in forgetfulness of God, unto you, even unto you hath the Lord's love reached, notwithstanding your hearts be as a barren wilderness, and as a desolate desert, replenished and filled with all varieties of evil fruits. Yet, oh! the admirable love of God in Christ Jesus, who yet pities you and spares you, and is yet near you, waiting to be gracious unto you, if yet ye will return unto him, and examine your own hearts, and see whether there is not something in you which never consented to any evil in thought, word or deed. Oh! that ye may come to observe and know, or see your knowledge which is in you by Christ, and also may see from whom you have it; and then you may come to acknowledge him who hath given you this knowledge. May you not look back and remember that there is something yet remaining in your hearts, which hath all along been with you, and hath let you see something of the evil of your hearts, and hath reproved you for the same; though by your oft sinning you have often been without all sense of its reproofs, yet it hath appeared again, and stirred again in you, and hath brought up the remembrance of your evil ways, and also hath brought to your remembrance some singular mercies you have received from the

Lord, and how he hath delivered you out of some imminent dangers ; and also hath convinced you how that you have not answered the Lord's goodness to you with obedience, but have been disobedient and unthankful to him, notwithstanding of all his mercies. Now consider whether there hath not all along been such a thing in you, by which you have had this knowledge and understanding ; and if you find it so to be, then consider from whence it is, and whether it will not let you see that you are still in this evil prison of darkness, under that dark evil power. This hath all along stood as a witness in you against this evil power, and against you as you have stood in it ; so that you may find that this is good, and is against evil, and for that which is good ; therefore this must be the good Spirit of God and of Christ, that hath been all along convincing you and reproving you, and calling you out of the evil, and striving with you to have drawn you from the evil : but you have not minded it, nor regarded to obey and follow it, and therefore have you still remained in the evils it hath witnessed against, and have not come to the good things it hath let you see. So that now as you tender the good of your souls, and as ye would escape the wrath that is to come upon all the ungodly, and as you would be partakers of everlasting peace with God, I exhort you all to close with that in you, which hath never spoken peace to you in any evil thing, whether thought, word or work, but hath smitten you oft and many times beyond your numbering. The more this eye doth open in you, the more clear will your understandings be to understand the things of God, which belong to your soul's peace ; and you will find Satan oppose your coming to this light mightily with all his power, force and cunning, both by his workings in your own hearts, and also by those whom he will use as his instruments against you, if by any means he can hinder your closing with this light, or persuade you that it is not sufficient to lead you out of the evil you

see with it. But this I faithfully affirm in love to your souls, even as I with many others have abundantly proved, that another light you shall never find to lead you up to God out of any sin, or that can bring into any true fellowship with God in Christ, but only this light that we witness to be in all men, with which Christ doth enlighten every man coming into the world: for it is with that light you do see what you do know of your wilderness and desert desolate state. And another light ye can never find to lead you out of that evil state into those good things before mentioned. So, without all fear or doubting, apply your minds to walk in it, according to its present appearance, that your eyes may open more fully, and your light may shine more brightly; for the path of the just is as a shining light, shining more and more until the perfect day; yet from its lowest degree of shining until its most glorious degree of the perfect day, it is still the same light in nature and kind. So when the eye is fully opened, which is the light of the body, in which the body is filled full of light, it is still in nature and kind the same with the smallest appearance of light when it shines in darkness. The states and conditions of people are very differing and manifold; and though I say the light in nature and kind be one, and always one in nature and kind, yet I say not that the degree and measure of manifestation is always one and alike in all; its operations do wonderfully differ and alter, according to the various states people are in: but still I stand to my affirmation that the same eye, the same light that appears in thee while thou art in a barren wilderness and desolate state, the same light that lets thee see any thing of this desolate state thou art in, is that which will open more and more in thee, according to thy obedience therein to the Lord God. And thou that comest up to a good state, it was by walking up to that light which shewed thee thy evil state, and did reprove thee for it, and called thee out of it to forsake it, that thou came out of thy evil state into a good

state; and that which condemned thee in thy evil state is that which now speaks peace to thee in thy good state. So the light is one, that justifies the good state and them who be in it, that condemns the evil state and them who be in it. But in the evil states which people are in, the pearl, the treasure, the light is hid, the piece of money is lost; and in the good states, the pearl, the treasure, the piece of money that was lost is now found: and now it is the treasure found that was hid in the field of the heart, now it is that light that shineth forth out of the darkness in the heart, that once shined in the darkness, though the pearl lay hid from us, yet it was hid and lost in this field of our hearts; and though it was there, yet we were poor, blind, miserable and naked, though we had a rich treasure and pearl that lay hid in our hearts as to our knowledge of it, it was lost as to us, in us; we knew not of it, though it was in our own house, our own heart. But when we came to find it, and to know something of its worth and virtue, then we came to love it, and for the love of it, to sell all, and to part with all mostly gladly for its sake. Yet when it lay hid, it was the same pearl and treasure in its nature as when found, it doth not change in its nature; but when it lay hid in us, and when we were captives and prisoners to the prince of darkness, and were a people robbed and spoiled of the knowledge of this precious pearl and treasure that lay hid in us, and when we were snared in Satan's holes, and bound in his prison house of darkness, and when we sat in darkness and saw not the light so as to know it, (though it shined in darkness, yet the darkness comprehended it not), then we sent forth the fruits of darkness with the world that lay in darkness and wickedness with us; then we being of the world the world did love its own. But when light began to shine out of darkness, and when we began to see with the light how we were robbed and spoiled of the knowledge of our pearl and treasure, that had so long lain hid from our knowledge; and when we came in some true and good measure to be

delivered from under the power of him that had robbed, spoiled and snared us; and when our souls came to rise to God, through Jesus Christ, our Light who had opened our eyes, and had proclaimed liberty unto us, from our inward prison house of darkness where we had been bound; and when our prison doors within were broken open by him, and when we came forth in his holy liberty, and came to enjoy our pearl and treasure, and when we began to improve with the same, and labour that others might come to find the pearl and treasure in themselves with us, that so we might rejoice together—then our old adversary the devil and Satan began to rage against us, both inwardly and outwardly in his servants and instruments. But this is our comfort and this was our comfort then, He that is Almighty was with us, and now still is with us, and we have a cloud of witnesses recorded in the Scriptures, who suffered and passed through the same things, who as they were come unto God to be his followers, and were come up from the inward prison to be the Lord's free men and to serve him, and to give forth his mind to others, as the Lord revealed it to them; then all along those who received not the mind of God as it went forth in his servants in love—then did envy work in their hearts against the servants of the Lord, who were his instruments and messengers that declared His mind: and thus the servants of the Lord, in all ages, came to be hated and persecuted, and shut up many times in prison.

And now having spoken as to the inward prison, and of the way of liberty, it now remains upon me in the next place to speak about the outward prisons, that you may come to see how that after they had known liberty out of their inward prisons, that then were many cast into outward prisons.

P. L.

ABERDEEN PRISON.

[N. B. The latter part of this piece shows how that the Lord's faithful prophets and servants in all ages were persecuted, as in the examples of Joseph, Micajah, Jeremiah, and the Apostles.]

TO ALL TO WHOSE HANDS THIS MAY COME WHOM
IT MAY CONCERN, A MOVING OF THE LOVE OF GOD
IN THE TRUTH AS IT IS RECEIVED IN JESUS.

THE Lord is nigh, the one God who is Truth, is not far from you, but is very nigh unto you; who is a Spirit, holy and pure in his nature, and all his appearances in you by his Spirit, tend unto holiness and purity, that the same may be brought forth in your spirits, to the removing of all that is contrary to himself in you. Listen, hearken, and incline your minds to hear what the Spirit of the Lord says in you, that you may fulfil the will and mind of the Spirit of the Lord that is appearing in you, that is a holy breath of life and light in you. The Spirit of the Lord in you is the way you are to walk in and be led by, out of all that is evil, up unto God, into fellowship with him who is a Spirit and who is Truth, to walk with him in his Spirit and in his Truth, which is the new and living way, above all the dead ways in the world. It springs up in the faithful, glory to him for ever, let the righteous praise him for ever who are come into the Way, the Truth, the Life, Light, Power and Spirit of God! Keep low, keep little in your own eyes; oh! incline to the power and Spirit of Truth in you, that in you which is holy, that in you which hath no fellowship with evil, that never consents to any evil in you, either in thought, word or deed, but appears in you against it, and witnesseth against it, and reproves you for it, and calls in the secret of your hearts to come out of it; *that* is the Spirit of the Lord in you; O, come away after it, hearken, incline your minds unto it, grieve it not, quench it not if you would have peace with God! Here is the way of holiness, turn in unto it within you, that in it you may walk and be separate from the bad nature in your own hearts. Then you separate from the bad ways in yourselves,

and from all the bad ways in the world. That bad nature in the heart that comes from the devil, the destroyer, in that springs up all the evil ways in the world that lies in wickedness, and the way of peace they know not, they turn away from it, and yet it is very nigh. Oh ! love the Light, the Truth in your hearts, regard the Truth and its light in you, that is the good old way or path ; if you regard the Truth in your hearts, you do not then regard iniquity in your hearts, you do not regard the evil nature in you, but you turn out from it, you separate from it in your own hearts ; as you regard the Truth and love the Truth, you hate the nature and all the fruits of darkness, and have no fellowship with them but witness against them being turned in, gathered in to the Truth to see it in its own light to be the Truth, and to love it in its own virtue springing up in the heart. Oh ! then, praises spring to God in the living sense of his love, springing up in his own Spirit, power and life living in the heart ! This is regarded by all the faithful that know it.

Oh ! above all the wisdom of words, the world's wisdom, let the living Truth be minded and regarded in its appearing in the heart. Herein we have the living sense of the good and comfortable presence of God abiding in us, as we abide in the nature of Truth, which is the living way, the living path, the path of life, the life issuing forth in the heart, the living well, the well of living water springing up within unto eternal life.

Away with all your empty notions and speculations, you are all feeding upon that which is but meat for the serpent, that which feeds him and pleases him, and promotes his kingdom, who have a life in that airy knowledge that vanisheth as smoke, and swiftly passeth away ; it is all but smoke, it is no substance but smoke that vanisheth, and those that have a life in it they grasp after a shadow that hath no substance, they cannot lay hold on it, while they are grasping

after it they are not satisfied with it ; and in the end of all their travel, and study and pains what have they found ? The shadow hath passed away, the smoke hath passed away, and their souls still unsatisfied, though with much vexation, and travel and study, they have beat their brains and busied their minds, yet in the end *labour in vain* may be written on all their foreheads, their end is destruction and horror of mind ; their notions, and brain knowledge and speculations do all vanish as smoke before the wind, and then who can utter the anguish of that soul !

So therefore, all mind *that* in your own hearts that never consents to any evil or vanity, but is a witness against it all, and brings in secret trouble for it. Oh ! be at peace with that of God in your hearts ; let all the world rage, let them do what they can, they cannot touch thee if thou live in single obedience to the Truth in thy own heart ; and in that thou livest with God, and standest upon that sure Rock which the gates of hell can never prevail against.

P. LIVINGSTONE.

ABERDEEN PRISON

LOVE AND GOOD WILL MOVING TOWARDS THOSE
THAT ARE DESIRING AFTER THE LORD—OR SOME
THINGS HELD FORTH FOR THEIR INFORMATION, &c.

HOLY men of God who wrote the Scriptures of Truth, who were inspired with Divine life, gave an infallible report of the heavenly things of the heavenly kingdom ; but how few are in a frame of spirit to understand. But all the sensible living members of Christ Jesus, the true Head, have their true senses exercised daily in the heavenly life and Spirit of Jesus. Such have the understanding of life and of its things, and to such the reading of the Scriptures with that heavenly understanding is useful, (as Christ said, "Let him that reads understand," and again, "Take heed how ye hear") ; I

say to such the reading of the Scriptures is both comfortable and profitable. But to the unlearned, who are not taught and learned in the Spirit of life, who wrest them to their own and other people's destruction, to them they are neither profitable nor comfortable. But the true sheep, who are Christ's sheep, hear his voice, who is their Shepherd within them; the Son of God is come in them who hath given them an understanding to know him that is true, and such are in him. A remnant can truly say the Son of God is come in us, and we have an understanding of him that is true in us, and that we are in him that is true. And to all that enquire of us how we know him that he is come in us, and that we know him in us that is true? we can truly answer them that we know him come in us, and that we have an understanding of him that is true in us, given us by his Spirit in our hearts; and have the witness in ourselves, the Spirit of the Lord upon our spirits, bearing witness upon or with our spirits that we are his, and that we abide in him, and that he abides in us. And to all who enquire how they may know the truth of these things concerning us, we can say unto them, by coming to examine and try themselves, by coming to the Searcher of hearts, to the Spirit of Christ in themselves, and to hear his voice in themselves, and by knowing Christ in them, to bring them out of the reprobate state of being ignorant of Christ in them. I say by thus knowing Christ in themselves, and by knowing themselves in the faith and knowledge of Christ in themselves, thereby may they know the truth of these things in us; without which knowledge of Christ in themselves and unless they come to the belief of him in themselves, they cannot see nor know nor own him in us, nor us to be in him; but will rather deny him to be in us and us to be in him, because they know not him in themselves.

And to all who enquire of us how they may come to this knowledge and faith of Christ in themselves,

we say, if they enquire from a true desire to know this from a sense of their want of it, viz.: the appearance of Christ in them, that gives them that sense of their want of the knowledge of him in themselves, who is already so far come in such and hath so far taught such, and they have so far learned of him, as they are come to any true sense of their sin and unbelief in him, and want of the knowledge of him in themselves, and have desires after that knowledge. This is he in them, who is so far come in them, and hath taught them these and such like things; and these things they have learned so far of him in them,—so this is he in them, and to him must they come, and in him must they believe, that this is he that alone is able to lead them out of sin into the knowledge of salvation, and the joy of his salvation in themselves. And this we know and have learned from him in us, and witness in ourselves by his coming in us, and can truly say so in truth, whether men believe our report or not: their ignorance of him in themselves and in us, doth not make void our knowledge of him in us. A remnant can truly say, we abide in him and he in us; glory to his name over all who hath brought us to witness and declare the same in truth and verity as it is learned by him in us, whom he hath led by his powerful arm through many tribulations, into that heavenly kingdom that neither stands in meats nor in drinks, nor in outward washings, nor in any corruptible thing, but is life and righteousness, and the reign and dominion thereof in our souls. My soul is a witness thereof in my measure, praises over all to him the King of righteousness, who is come within us by his Spirit of judgment and of burning, through which he hath brought forth his kingdom of life and righteousness within his faithful people, even in our mortal flesh, by the working of the life of Jesus, that is daily made manifest in our mortal bodies; and is daily bringing forth the same holy kingdom in us, praises to his name for ever. Amen. But “who will believe

our report?" This saying is fresh upon my spirit, and hath often come up in my heart, and now is before me, though few believe our report, yet this I must say and do say in truth, the consideration of the love of God in all our sufferings, how that by them all the Lord is doing us good, this tenders my heart; and a living hope and expectation lives in my heart, that many are to rise and shall rise spiritually with Christ, in this nation and in this place. Though Jacob be but small, yet he shall arise, the supplanter Jacob shall arise and supplant Esau the hunter, and thresh his mountains and bring his hills to dust; and many shall come to the brightness of his arisings, and then many shall know the day of his power, and in the day of his power shall be a willing people, made truly willing to follow him through all things, and to give up all things for his sake. And the watchmen shall lift up their voices and sing together (as now many do), when they shall see eye to eye, and when they shall see Zion return. But this sounds in mine ear—who will believe thy report? who art thou and the people thou art joined to, but a deceived people; and what are all these things to you that are such? &c. To which I say, It is true that people have a small esteem of us who are our enemies, and are enemies to the Truth we live in and suffer for; and we are clothed by them with many bad names, who not only count us deceived but would have us destroyed as such. Of this we are very sensible. And it is true that if we were such as our enemies say we are who hate and persecute us, then all these things were little to us. But these things mine eye sees and my heart firmly believes them, and they are true in me and in thousands who do believe in and do possess the good things of the kingdom of God with me; who are witnesses of his coming in us, and of his kingdom of life and righteousness in us, and of his day of power wherein we are made willing to follow him, and to endure all that man can say or do against us, because we know it is for

righteousness' sake, and because of our testimony against all deceit, and deceivers of their own souls and of the souls of the people. And what others think or say of us, or work or do against us according to their ignorant thoughts of us, doth not at all move us, nor doth it make void our faith in Christ, who lives in us, nor doth it make void the blessed hope that is in us of the breaking up of the day of his power in this nation over all the heads of all the opposers of it. So let them say, and let us up and be steadfastly doing the will of our God; and the thing we look for and hope for, shall come in the day of his power, wherein many mouths shall be stopped, and the Lord shall be exalted, and the faithful truly comforted, and the ungodly shall fail of their expectation. And what worse can any think or say of us, than others of the same generation before them, have thought and said of our Lord and Master, and of his followers? This doth not at all trouble us, but is our joy, that we are counted worthy, and have received power not only to believe, but to suffer with patience and joy all that men can say or do against us. For all these things will they do, because they know not the Son, nor the Father that sent him, nor the power of his resurrection in themselves, who have not and do not love him and his appearance in themselves, also have not, neither do keep his sayings; neither will they love us who love not him, nor keep our sayings who keep not his. But many that will not now believe our report, yet, when Christ shall come forth in them, and rise up in them by his Spirit of judgment and of burning, and shall bring them near to himself by the same; and when they shall witness that saying, "In that day they shall know me that I am the Lord," and to behold that it is he himself that speaks in them, and are made willing people in the day of his power—then shall they see and confess our report was true; when they shall know Christ their Shepherd, and shall know that they hear his voice in themselves. For they who will not hear

his voice and obey it in themselves, such will not hear nor obey us in what we testify concerning him: for this is our testimony concerning him, that all must come to him in themselves, and there hear and obey him, and they who will not do so, will neither hear him nor us. And until people be made willing to hear Christ in themselves, we do not expect that they will be willing to hear or receive us, and what we may say concerning him. Oh! that people would forbear judging others, until they had judged themselves with the Spirit of Christ, and knew the judgment seat of Christ set up in themselves, and knew him to sit in themselves who is the one true Judge, Refiner and Purifier of the hearts of his people, to whom he gives true judgment: as one said, "Judge yourselves that ye be not judged." All who come not first hither to the judgment of Christ in themselves, thereby to judge down the evil in themselves, such will judge others with false and unrighteous judgment, and such will judge wrong things of Christ and his followers; and we expect no other from such but wrong judgment concerning us, which is but man's judgment, which we do not value.

And in much love and true good will is my heart opened at this time to write, if happily such as are out of the way might be turned into it.

And now to you who are saying in your hearts oftentimes (as oft it was said in mine before I truly knew him), 'Oh! where is Christ, that I might truly turn to him? my heart desires after him, but how shall I know him or be certain as to his voice, which is it, seeing there are so many false voices in the world among people, and even among them who profess Christ and Christianity, and so contrary one to another? and Christ and his apostles have warned us to beware of false prophets, anti-christs, deceivers, &c.'

Love and pity moves in my heart towards such; my soul moves in true love and good will that such might be informed concerning the knowledge of Christ,

where he is, and how he is to be known ; for the Lord Jesus Christ, whose voice you desire to know is not far from you, but he is very near you ; and that is he who is the begetter and stirrer up of these desires in you after the knowledge of himself. For you may firmly believe in your hearts, that there is not another that can beget any tender desires after the Lord but himself, by his own Spirit ; that is he that smites you in the secret of your own hearts, for your evil and wandering thoughts, that is his work in you, by which you are made sensible of the inconstancy and wandering of your hearts, and who makes the same a burden unto you, and makes you mourn in secret, and to sigh and groan in your hearts, from a sense of the oppression you feel upon your spirits ; and there is a desire after liberty, a secret cry, saying, When will he come ? when will he appear to help and deliver ? This is he whom ye desire after, who is the begetter of that sense and desire in you after himself ; therefore unless you believe that to be he, you will die in your sins.

Objection. It is true we have such a sense of the evil condition of our hearts, and of the unsettledness of them, which is our burden and grief ; and also our desires have been after relief, and still are after it, but we have not found what we desired and still do desire after in our hearts ; and we have laboured for it, and yet notwithstanding our burden doth remain, and our desires are not answered.

To which I say, that this hath been and still is your loss, you have not turned unto the hand that hath been smiting you, and wounding you in your own hearts, and there (even in your own hearts) hath been convincing you and reproving you, and calling you to come out of, and to forsake that which you have been convinced of to be amiss, and been reprov'd for. But you have gone from that hand in you that thus hath touched your hearts, and thus hath been long convincing you in your hearts of things that you

have seen to be amiss, for which this hand hath often smote you in your hearts, and hath pricked you, and reproved you, and called you to forsake them; but I say you have gone out from this hand within, and have run into your own doings and workings, thereby seeking life and liberty: but neither life nor liberty have you yet found in any of all those your strivings and doings. Therefore consider that the Lord's hand hath freely reached your hearts, to convince you of what you know of your conditions; and the hand of the Lord that hath reached to your hearts, to convince you, hath also struck and wounded you, and doth still wound you for what you are convinced of to be amiss. So you must turn in to that hand, and bow to its judgments and stay upon it; for he must set up his fire and furnace in you, and you must be made willing to abide therein, until he burn up all his and your enemies within you, even all the filthiness of flesh and spirit that wars against your souls. This you must witness if ever it be well with you, that you may die to all that is of self, and be slain by that hand that hath wounded you, that you may be dead and buried with Christ, to all that is of a nature of separation from him both within and without, that so you may be made alive in him; and then you will see the heavenly order and method of the Lord's work in you, wrought by his hand or power, whereby he first enlightens the heart, mind and understanding, to see, and convinceth of what is to be turned from and died unto, and of what is to be joined to and lived in. You will see him carrying on this work in you, as your minds are turned in to him, to wait upon him, and to depend upon himself appearing in your hearts; he will bring you to divide betwixt the precious and the vile in you, and to see and to acknowledge it to be the Lord that wounds and kills, and then makes alive. For none can come to live with him, but they who first die with him, and are slain by his power; such come to live with him, who witness him come in them to put an

end to sin, and to finish transgression, and to bring in everlasting righteousness.

So here is the heavenly order of life, and of its work, to convince of sin, and to strike and wound for it, and to beget a sense of the burden of it on the heart, and to make people weary of it, and to beget an exercise in them to come out of it and to die to it: and still while it lives in the heart, life wounds the heart and pricks the heart for it that is kept sensible, and there is that raised that looks over all to the Lord, who hath convinced of sin and wounded for it, that there may be a daily dying to it and a finishing of it, that everlasting righteousness may come into the heart, where sin and unrighteousness hath ruled, there the Lord our righteousness may rule. And this doth not make void any holy exercise, but this establisheth all holy and spiritual exercises in the conscience; for there the true holy spiritual exercise is even in the conscience, and therein to be kept daily in exercise to come out of all that offends God; but it first rises in the conscience, it must first be there in the conscience, and that must be come to and believed in that must exercise the conscience, and this is the Spirit of Christ which is in the conscience, before any come forth into any true exercise to come out of that which offends God. And as there is a coming out of any thing that offends God, yet still the exercise of the pure conscience must be kept unto, to keep out that which is cast out, and to cast out that which remains, that the conscience may be pure and void of all offence towards God and man; and then to be daily exercised to keep still a pure conscience, void of offence towards God and man. This cannot be attained unto, but as there is a true believing in and dependance upon Christ Jesus, revealed daily in your mortal flesh or mortal bodies. You do indeed believe the outward coming of the Lord Jesus in that holy body, and in general you believe his sufferings in that body, his being crucified and buried, his resur-

rection and ascension; all this you have a general belief of, and ye do well in believing all these things, for they are all true, as they are declared of in the Scriptures of truth. But do you believe his coming in your mortal flesh, in your own hearts, to answer the end of his outward coming by his inward coming in your hearts? for he was manifested in the flesh that he might condemn and destroy sin and all the works of the devil in the flesh. There was never any sin in his flesh to be destroyed, for he never sinned. But the end of his coming in that holy body and flesh was that he might destroy the works of the devil in our flesh by his power, life and spirit, daily made manifest in our mortal bodies, and might present all who believe in him a clean offering unto God, without spot or wrinkle or any such thing. Anti-christ withstands this doctrine of the coming of Christ within, and is an enemy to it, because it doth destroy his kingdom of darkness within, where it is truly believed, followed and lived in. But as one said, "Try the spirits; believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world: hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh is of God; but every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, but is that spirit of anti-christ which you have heard should come, and even now is in the world." And this is that spirit of anti-christ, that withstands the belief of Christ to be daily made manifest in the bodies of people to destroy sin in them, all the works of the devil in them. And see 2nd John vii. "For many deceivers are entered into the world, who confess not Jesus Christ come in the flesh; this is a deceiver and an anti-christ." Remark, he is a deceiver and an anti-christ, who doth not confess Jesus come in the flesh. And 1st John ii. &c. "Little children, it is the last time, as ye have heard that anti-christ shall come, even now are there many anti-christs,

whereby we know it is the last time." Christ Jesus foretold that they would come, and John saw many anti-christs were come and then in the world, who then did not confess Christ come in the flesh; and since that time anti-christ hath spread over nations, and if there were many then there are many more now! But some may object, saying, According to John's defining of anti-christs and anti-christ, that now there are but few in that called Christendom, because all therein do most generally confess Christ come in the flesh, that is to say, come in that holy body in which he suffered without the gates of Jerusalem. To which I say—this is true—all both righteous and unrighteous, throughout Christendom so called, do confess his outward coming most generally. But this anti-christ is against Christ the Anointed, and Anointing, come in the mortal flesh of men. John said, (1st John ii. 20, 27), "But ye have an unction from the holy One, and ye know all things; and the anointing ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is true and is no lie, and even as it hath taught you ye shall abide in him." Anti-christ will profess and confess the coming of Christ without, but anti-christ will not own nor confess Christ's coming within people, the Anointed and Anointing come within to teach all things, and to lead into all truth; Christ's coming within, his inward revealing his life daily in our mortal flesh, to destroy all sin and all the works of the devil in our mortal bodies, and to teach, lead and guide, rule and order us in all things. This the anti-christs of our times cannot abide to hear, nor to bear this to be told to people, but call it delusion, pretence and fancy, and that which now is not to be looked for. This is that spirit of anti-christ, and those are the anti-christs who will confess Christ's outward coming, but deny his inward coming, and thereby do shut themselves out from any saving benefit by his outward coming, by their not believing his coming

within. And the great cause why they plead for the standing and being of sin, both in themselves and in all men for term of life, is their not owning Christ within themselves. So first they deny his coming within themselves, and next they deny his coming in all men; they deny that Christ doth enlighten all men with saving sufficient light; they deny the coming of Christ by the revelation of his Spirit, to fit and qualify them to their ministry, and to furnish them immediately in all their teachings and doctrines, and immediately thereby to order them in all things. And where the Lord Jesus is come in his true followers, whom he furnishes and sends forth in his own immediate power dwelling in them, anti-christ's ministers deny such, and deny Christ in them, and will not believe that to be Christ in them that sends and furnishes them; and so they deny the doctrine of Christ and his apostles, who taught that the Spirit of Truth is the guide into all truth, and that it was not they that spoke but their heavenly Father that spoke in them, and that the Unction and Anointing taught the saints of all things; the Anointing or Unction that dwelt in the apostles taught in and by them the saints; and the same Unction and Anointing was in the saints and taught them, and this was not man that taught, the apostles taught not as men, but as the anointing taught in and by them; so they had no need of man's teaching.

But instead of all this anti-christ sets up man with his natural arts and parts to teach, and so usurp authority to be teachers of people, whom Christ will consume by the breath of his mouth, and brightness of his coming in his saints. And so the anti-christs that now are gone out into the world in this our day, deny Christ to have their own hearts to dwell in, and to teach in, and to rule, govern and guide in themselves; and with all their cunning and craft endeavour to draw all after them from the Light, Life, Truth, Grace, Spirit, Unction and Anointing within: and that evil spirit of anti-christ is set up in the heart

instead of the Anointing, and rules in the hearts of people, being covered and gilded over with many and various forms, professions and fair pretences to Christ and Christianity and Scriptures to be their rule, while in the mean time the teaching of the Anointing within, which is Truth, is denied the heart to teach in it ; and so there is no true dependance upon the Spirit of Truth, or the Uncion and Anointing, for teaching all or any thing. And here the spirit of anti-christ sits in the seat of Christ, where Christ ought to sit and teach all things, and lead into all truth, out of all error. It is said, "My son give me thy heart"—now this is denied to God and Christ, by the anti-christs who deny the light of Christ to be in all men.

And so our testimony is true and faithful for God and Christ's teaching within people, and enlightening every man coming into the world, that they might come to God by him, who is the Light of the world, that the Uncion or Anointing, the Truth, might teach all things in them, and lead them out of all error into all truth. And our testimony is true and faithful against anti-christ, and against all the anti-christs who are led with that spirit that leads them into a profession of Christ without them, and into many forms without, whether true or false forms or words ; but leads them to deny the Power, Light, Life, Uncion and Anointing within, to teach all things, and to lead into all truth, words and forms of truth.

Lay this to heart, and let it settle into your minds in a true and serious consideration of these things, all ye tender hearted ones, who are breathing after the knowledge of Christ, and salvation and deliverance by him from the evil, inconstancy and wandering of your hearts. You are seeking him without, in many observations, but you have not found him within you. Your wound is within, your sense of the want of him, and the want of power over your wandering hearts and thoughts is within ; it is the heart that wanders, and it is in the heart that you are pricked and wounded ;

and the desires after him are in the heart, and there is he at work in you. Turn in to him there, for that is the *Uction*, the *Anointing*, the *Truth* in you, that teaches you what you know of the evil of your hearts, and gives you what sense you have of the evil of your conditions; and it is with the light that you find out the evil of your hearts. So believe in the light, in that light by which you find out the darkness of your hearts; while you have the light, believe in it, and walk in it, that you may become children of the light. If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all unrighteousness. God is light, and in him is no darkness at all. This is our message, that God is light and Christ is light, &c. If we say that we have fellowship with him and walk in darkness we lie, and do not the truth. And whatsoever makes manifest is light, as it is said, "Whatsoever is reprov'd is made manifest by the light, and whatsoever manifests is light;" this is that light by which you see the evil of your hearts. But if you object, saying, that you find much evil within and without, but cannot say that you have found Christ within you. To you, I say, this that lets you see the evil within is Christ, by his light manifesting and reprov'g your evil hearts; ye shall never find another to lead you out of the evil but he alone that lets you see it; he that shews it in you by his light must be believed in by you, that he may lead you out of it. But this I say all along hath been your loss, ever since Christ by his light appeared in you, and hath shewed you the evil of your hearts, and hath stirred up desires in you after him, and after power over the evil you have seen by his light, and desires have been in you to come into the good he hath shewed by the light. But instead of turning in to him that shewed you the good and the evil, instead of looking in to him that hath wounded you for evil, and drawn you, that you might have forsaken it, and done the good—instead of thus turning in to him for power to have done his will in you, you have gone forth

without, into outward observations, seeking power in them. But to your grief and sorrow, you are sensible you have not found it; you have been seeking, knocking, and calling, and doing many things, but you have not found him, because you have sought him amiss; ye have asked and ye have not received, because ye have asked amiss. You must seek him in *that* wherein you may find him, and call upon him in *that* wherein he is near you, that is to say in his own Spirit within you, in *that* he is near you; as ye come in to *that* in you, ye may seek him and find him, in *that* ye may draw near to him, and in *that* ye may ask and receive what ye ask. But nothing of God can ye ever find to the comfort of your souls, until you believe in and walk in the light of Christ in you, because what may or is to be known, or what is knowable of God is manifest in you, for God hath shewed it to you; and he that shews you the thoughts of your hearts, the Lord of hosts is his name. "And God hath shewed to thee, O man, what is good, that thou love mercy, do justly, and walk humbly with thy God." Now these are the times, seasons, and opportunities of life, wherein you may come to him, and in him have life and power; namely, when he, by his light, shews you any thing that is amiss within or without, and reproves you for it, and calls you to come out of it and to forsake it, and wills in you that you may join to the good he shews you by his light. These are the times and seasons of life, and the times of your obedience wherein ye are to look in to him for power, to believe in him and to obey him; and then your obedience is the obedience of faith, and your righteousness the righteousness of faith, for what is not of faith is sin. Now if you come in to him, and observe the times and seasons of life, that is when he stirs the waters, when he appears in you, and convinces you of any thing that is to be done or left undone; if you cleave then unto him by believing in him, and looking unto him for power, you shall find the power of obe-

dience to go forth in your hearts, in that faith or belief that is in him present in you ; your present faith in him shall be present power and life in you to obey. So in his Light, Power and Spirit, he will come to your hearts, that you may come to him, for light, life, power and strength to perform his will in your earthen tabernacles ; for ye can do nothing without him. Therefore ye must wait the times, seasons and opportunities of life from him within you, for there can be no want on his part, nor defect on his part : he will appear in the good and needful time and season in you, in all places and upon all occasions. So be not you wanting to your own soul's good, in being negligent and careless in your waiting and watching for him to appear. Wait in stillness for his appearance, in a willing mind to give up therein to him in you ; for as is said, without him you can do nothing. All your doings without him, and his power within you, are less and worse than nothing, they are something against him, and something against your own souls, but are nothing for him, because they are done without him ; and they are nothing for the good of your souls, because you do them without him, and without him you can do nothing that is any thing to him and for him, or for your own soul's good. Therefore I say, learn to wait the seasons and times of life, that you may know them and observe them, and believe *that* to be he that alone is able to lead you out of all sin, that shows your sin unto you. Oh ! how many blessed opportunities of life are people slipping by ! You will come to look back into your own selves in the light, and see the truth of this, as you mind the light in you, to believe in it and to walk in it ; you will see how you have been seeking him without, while in the mean time you have been missing many blessed opportunities and seasons of life within you, wherein he hath been standing at the door of your hearts knocking, that you might have heard his voice and have opened to him, and have let him in : and then you will mourn,

when you come truly to look upon him whom you have pierced.

So mind him and his appearance in your hearts, who will not make void any good thing or form which belongs to the nature of life; for the form of godliness is not the cause of life, but the true life is the cause of the form of godliness; and without the life of godliness, the form of godliness is but a cloak and cover for deceit and hypocrisy. And if the form of godliness without the power be to be turned from, as not pleasing to God nor to his people, how then can such be pleasing to God or to his people, who invent false forms which are not, nor ever were any of the forms of godliness? Such do not please God, who have neither the power, nor so much as the true forms of godliness, but make up images of them. Therefore all you that feel any true tenderness in your hearts, mind the Power, Spirit and Life of Truth in you, live and walk therein, and that will be in you the moving cause of all true forms which pertain to life, and are of the nature of God's likeness in you; in which holy life you will bring forth the things and forms of its own nature and kind. For no man knows the things of God but the Spirit of God, because all the heavenly things, and heavenly gospel forms are in the nature of the Spirit of God and Christ; those who come to walk in that Spirit, then its nature is fruitful in such, and brings forth the holy things that be always in its nature. So prize your time.

P. L.

ABERDEEN PRISON.

TO THE INHABITANTS OF ABERDEEN.

GREAT have been the cries and travailings, sighings and groanings, and sufferings of the true Seed in your outward prison, O Aberdeen! that the Seed of life might spring up within thy inhabitants, that the oppressed within you might go forth out of its prison house of bondage and captivity; cries, breathings and

supplications have gone up to the Lord in our hearts and mouths for thy inhabitants, though we be not known by you: glory to him who is our light, life, joy and peace; him we know, and are known of him and owned by him, his presence is our life and our joy, praises to his name for ever, our cries and travailings in spirit, and our sufferings are not in vain! The Lord is in us the hope of our glory, who is arisen in a small remnant in this place—who will arise in his thousands, who shall arise to his brightness of that everlasting day, that is broken forth in thousands, and yet shall arise in the nations and in this nation; and none shall be able to hinder him, who is arisen in many, and will arise in many more, and will spread forth his glorious day over the nations, and over this our native country: and this place shall yet share of it more abundantly.

O my soul, praise the Lord for ever, who is wonderful in his workings; he casts down that he may raise up again, and exalt that which is low, and that the exalted may be brought down; he makes weak that he may make strong again with the true strength. Oh! praises to his everlasting glorious arm and name over all, for whose sake we are accounted foolish and unwise, and despised by the wise of this generation; because they know not him, they know not his people who are of him; yet he hath given us bread in great plenty, glory to his name for ever, who hath broken the bread of life amongst us, and hath spread us a table at which we feed daily, though our enemies know it not, but count us beside ourselves: but and if we be so, it is for Christ's sake. Yet whatever their thoughts be of us, and their actions against us, we live to God, and do walk through and in the midst of the fires and the floods, and are not thereby hurt, though their fury doth burn as a flame, and their anger as a flood goes forth against us, as if they would swallow us up; yet none of all these things do make void at all our faith in him and our hope in him, who will bring us to the end of all these burning flames and flowing floods;

we shall outlive them all, and go forth clear, without hurt or loss, but with gain and advantage to our immortal souls. Our faith still works by love to him, and towards all men, yea, towards our enemies, though they neither see nor believe the same; yet they may come to see and be ashamed of their work in the end: And God give them mercy and repentance before him, that this may be their portion, and not destruction, if it be his will, Amen, saith my soul. We truly have not been willing to eat our bread alone, but as the Lord God hath been bountiful unto us, we have been both ready and willing to distribute what we had to spare to others, and we have had no want for all that, because we serve not a hard Master, glory to his blessed name! And though we have cast our bread upon the waters, though the people's hearts be tossed as waters, yet the Spirit of God moves upon the waters often, and our bread may be found again after many days, yea, after many years! We have beheld great plenty of people out of our prison windows upon your street, and we have called and do call them to repentance and amendment of life; and some have been sober, and others have turned back our love upon us with reproaches and scoffs, which have been that reward we have had from them. But their priests will hardly preach where they meet with such rewards for their preaching as a prison, spoiling of goods, mockings and scoffings, with which they are little or nothing troubled at all. But we can truly say we do not envy them, nor desire their rewards they have, but that we do loath their rewards with our heart; for the Lord's reward is daily with us and in us, even his blessed power and presence that flows down amongst us, and makes us to suffer joyfully, who are found faithful before him. The Lord will arise for his suffering Seed's sake every way to deliver within and without, and the faithful shall with true joyfulness praise his name for his presence with them through all their sufferings, trials and temptations, which all

work together for our good and for a visitation to others. For many blessed opportunities have we had and often have to clear our hearts to people, which if we had not been in prison they might not have had occasion to hear, nor we to clear our consciences to them; which though things they have heard may slip out of their minds for a time, yet the Spirit of Truth being near may bring up things again to their remembrance: And we do firmly believe *that* hath touched the hearts of some that will in its time spring up again and bring forth to God.

But ah! my soul hath been oft grieved and my spirit burdened to see the wildness, wantonness and lightness of many people; and still my soul is grieved to see it abroad in your streets, and when I have and do behold you on your worship days going finely decked and dressed in your bodies without, and some so proud as not to carry their bible themselves but they must have one to carry it for them, and other people carrying their bibles under their arms; and when I have beheld you walking to your worship places with such demurity and seeming sobriety in your countenances, and then therewith to compare your walking in your streets on other days, and your carriage and behaviour (many of you), and how you flock to the stager's play upon his stage, and to see a man dance upon a rope; and what shouting, laughing, lightness and profanity is stirred up amongst you: and yet the next day of your worship ye will walk to your worship houses with such countenances as if you had been none of those who were, with so much eagerness, pleasure and delight, beholding a man make a fool of himself and fools of all you. And yet when any of us out of our prison windows have warned, reproved and exhorted you, as the Lord put it in our hearts, you many of you have huffed at and disdained us, and given us bad words, and been light and vain, and ready to mock any that stood soberly amongst you to hear. So you may see what fruit your conned,

gathered, and gilded sermons bring forth amongst you; but however, whether you hear or forbear we are and shall be clear of you, though for the easing and clearing of our spirits unto you we be counted fools and madmen, yet that is no more than the seer and spiritual man met with in former days from the same generation which such are of those who said "The prophet is mad and the spiritual man a fool." It hath been so in all ages, the true witnesses of God and of Christ Jesus have always been hated, slighted and persecuted by such as were born after the flesh, whose religion and worships have been after a fleshly birth; as it is said, "He that was born after the flesh persecuted him that was born after the Spirit." Yet such as have met with all these things from the world have been precious in the eyes of the Lord, and in the eyes one of another, who for the Lord's sake and for their testimony's sake to him against the evils of the world, have been accounted as the refuse of all things; and yet all these things have been borne and gone through by the faithful, in much cheerfulness and patience, because of the hope that was set before them, and is set before us.

So therefore, all people turn to the Lord in your hearts, and with your hearts, for God hath no regard to your worships and drawings near him with your mouths, and your honouring him with your lip-worships while your hearts are departed from him; they are all abomination to him. Therefore turn to the Lord, with your hearts, and let his fear take place in your hearts; that God may set up his worship and true religion in and among you by his Spirit and Truth; that God over all may have his worship, glory, praise and honour rising up to him in your own hearts by his own Spirit, who is worthy over all, God blessed for ever. Amen.

PATRICK LIVINGSTONE.

ABERDEEN PRISON.

A COMFORTABLE REMEMBRANCE OF THE LORD'S GOODNESS TO US, WHO HATH OPENED OUR UNDERSTANDINGS AND INFORMED OUR JUDGMENTS, AND HATH GIVEN US THE TRUE DISCERNING OF OUR ADVERSARY'S WORKINGS AGAINST US, AND OF THE LORD'S DELIVERING AND PRESERVING POWER WITH US, WHO HAS GATHERED US INTO THAT BLESSED FELLOWSHIP INWARDLY AND OUTWARDLY THAT SHALL NEVER BE BROKEN.

LIFE to come up in dominion to put down death within, and to cast out the spirit and power of death out of the heart, then that comes to be witnessed—death is swallowed up of life; and then that kingdom is set up within that stands in life and righteousness, everlasting joy and peace, and herein is the obedience of faith, and righteousness of faith witnessed to stand in the power and Spirit of the Lord Jesus Christ revealed within, who is our life, and light and righteousness daily breaking up in us, who believe in Him and in His appearance in our hearts, who is our hope of glory in us; praises to Him for ever, who by his light appears in our hearts, whereby He discovers the subtle workings of our adversary, who works both openly and mysteriously against us, if by any means he can lead out the mind of any from the Truth. Oh! it is a weighty thing to keep in that wherein he may be discerned in all his various shapes, appearances and transformings, for he transforms himself in his children into many and various shapes, both within and without, insomuch that in whatsoever form Truth appears in, in His children, deceitful workers, in a false spirit, will strive to counterfeit the same, as the magicians of Egypt did and many now do; for when he cannot keep people in gross things, but light arising and discovering him in his gross ways and works, then it

stands him upon for the preservation of his kingdom, to appear in some more refined manner and working of iniquity, and if he prevail there, his kingdom then is stronger than it was before in gross darkness and open grossness. And therefore how great need there is of true and unfeigned sincerity and simplicity of heart, in attending upon the Lord Jesus Christ in his light, that we may grow up in a clear discerning judgment and understanding, and that we may certainly know that our judgment, understanding and discerning, is true and real. And having attained in any true measure to this certainty, that in all sincerity and simplicity we may keep the same in that where we have attained it, that more and more we may grow in this heavenly knowledge and assurance of life, and may be fully persuaded, every one in our own hearts, of the truth and reality of our discerning, judgment and understanding; for there is reality, truth and sincerity in all these, a real discerning and judgment and understanding, and a real knowledge and certainty of the truth of them given to the faithful, which the unfaithful have not, but do err in all these. And so the unfaithful lie open to be ensnared, through the want of clear discerning and understanding, which the faithful are preserved out of; nor can the most refined transforming of Satan, in his instruments, be covered from the faithful who are grown up into this clearness and certainty of discerning, judgment and understanding, given unto them in the Truth. Nor yet doth the unfaithfulness of the unfaithful, nor their being ensnared with false pretences, make void the reality that is preserved in the faithful in all these; neither are they shaken nor moved from their assurance and certainty of their knowledge of their discerning, judgment and understanding, but are really persuaded of the truth of the same by the Spirit of the Lord in their own hearts: the pleasure and advantage of this certainty, where it is attained in any true measure and is lived in, no man can declare it fully as it is. There being so many

and various opinions, and judgments and understandings amongst men, and so many various shapes and images amongst them, makes me say with true pity towards those who are wandering up and down in the dark and uncertain ways of the world, O! how liable are they to be blown about with every wind, and tossed from one shape to another, and to be carried away with every transforming of Satan in themselves, and also by his transformings in others; whilst they who walk in the light and have fellowship one with another therein are preserved out of all these, both within themselves and others. This also makes us say O! the unutterable joy, pleasure and satisfaction which the faithful do enjoy in their true discerning, judgment and understanding given them of God in Christ Jesus, through their believing and walking in the light; none can declare it fully as it is witnessed in the hearts of the faithful, who are come to witness that the Son of God is come in them and hath given them this true discerning, judgment and understanding that the Son of God is come in them, and that they are in him that is true, and that they are in fellowship with him and one with another. No fellowship, no society, like unto this, nor to be compared with it! Blessed are all those who are come into this joyful fellowship and society, which stands in a sound mind, judgment and understanding; such are truly wise, rich, honorable and noble, and of a royal birth and offspring, whatever the vain world in their fallen wisdom may account of such, or be suffered to do unto them; the agreement, unity and harmony of this fellowship is very sweet, and full of comfort to the faithful who are in it and live therein one with another; none else can know its sweetness but those that come into it in their own hearts. Now there is one particular instance before me to give, wherein the faithful are exercised solemnly together; wherein they reach one to another, and have sweet fellowship together, to the great joy and comfort of one another;

wherein we stir up the pure mind one in another that all who are in the Truth already may be kindled up into a heavenly fervour of spirit, to praise God and to worship him in spirit and truth; and whereby their life goeth forth to the reaching of others that may fall out to be present, that their judgments and understandings may be opened and informed by the flowings forth of life among them that are faithful, and filled with the same; that we ourselves may not only be refreshed amongst ourselves, and may glorify the Lord in one heart and in one mouth, but also that others may be directed and turned into the same holy life in themselves; if happily they may come to share with us of the same refreshment that comes from the presence of the Lord. I say this is our public meeting and assembling of ourselves together, in the name and power of Jesus, who are already gathered into the fellowship of his name in our own particulars; for of such all true assemblies are made up; though differing in degrees of growth, yet the true assemblies are made up of such as are in some measure (more or less) gathered into the light, life and power of Jesus, (which is his name) in themselves; and so it is in the same light, life and power of Jesus, by which every one of the faithful are gathered into fellowship with Christ Jesus in every particular, by which also they are joined together, and are gathered into in their assemblies to meet together in the name of Jesus, in any outward place convenient. For though we place no holiness in one outward house or place more than in another, and though our meeting in the name be the living true place, without which there is no true meeting in any outward place, and without which, all outward worships and meetings which stand only in outward places and outward forms, and not in the heavenly life or name of Jesus, are idolatrous meetings and worships; yet that doth not hinder or make void the meetings of those who are gathered into the power, Spirit and life of

Jesus, which is his name, though they do meet with their bodies in any outward place convenient, seeing the moving true cause of their gathering outwardly, is their being inwardly gathered into the name of Jesus: and such have his promise fulfilled in and amongst them. So it is in obedience to Christ Jesus, who hath placed his name in us, that we meet outwardly together; and all that rise up against us, upon the account that we meet not with them in their outward places, but meet distinct from them both as to within and without, such rise up against him into whose name we are gathered, who takes what is done to his as done unto him, who is able and will defend us, within and without.

Now the harmony and fellowship is very sweet and comfortable amongst all those who are true in heart and sincere towards the Lord, and in true charity amongst themselves and towards all men; who regard sincerely the glory of God, and the unity amongst brethren and sisters, and the gathering of people to the name of the Lord; to such the Lord hath a tender regard, and to the breathings of their hearts in secret the Lord hath regard when they utter not a word; and when the Lord God, by his Spirit, opens any of their mouths in their assemblies, his virtue goes forth therewith, to the reaching of the hearts of the sensible, and so we are mutually refreshed one in another, by the goings forth of the Spirit of the Lord in our assemblies. And all that are tender hearted and sincere towards God do wait, every one in their own measures for the breakings forth of life and virtue, through all the meetings of the Lord's people, and every one in their own meetings to feel the pourings out of the name of the Lord amongst them; that none that profess the pure name of the Lord may fall short of the blessed end of the meetings of the faithful, but that all and every particular, in every particular meeting, may partake together of that heavenly refreshment that comes from the presence of the Lord, and all may be made truly

glad in the presence of the Lord, and may praise him together, and not slight any opportunity that he may be waited for and sought after, with all the heart, soul and strength, in unfeigned sincerity; that true zeal for the Lord, and spreading of his Truth, may be kindled up, and preserved in every heart, that all may be established in the Truth, through a single resignation to his will; for in this heavenly resignation to his will the faithful grow up into a clear discerning, judgment and understanding of those things that make for the glory of God and the peace of their own souls; and also to see through the subtle workings of the mystery of iniquity. Therefore let all be watchful and diligent in the work of the Lord, that all obstructions may be taken out of the way, and that all may truly labour together in the Truth to be helpful one to another; for our adversary is not wanting to go about both inwardly and outwardly by his instruments, seeking whom he may betray and devour. Great and many have been the subtle workings of our adversary against us ever since we were a people separated from the world's ways and worships, and still he is at work against us; therefore I say great need have we all to be watchful and diligent in the work and service of the Lord, that we may all keep in the blessed fellowship of the Spirit of God in Christ Jesus, and one with another: then are we strong to resist all the fiery darts of our adversary, and to see through all his subtle workings, transformings and contrivances whereby he lies in wait to scatter and divide from the inward fellowship with God in Christ in the Truth, and then outwardly to scatter and divide one from another. So that we are not unacquainted with his wiles against us, and how he has sought by his instruments to stop and break our peaceable meetings together; and when he could not prevail in one manner he has found out another; and so in manifold shapes and manners has he appeared against us, and all has been to one end, even to have broken, divided

and scattered us from being a people, and from meeting any more together in His name. And when our adversary has prevailed by his instruments against any one who have been from their watch, who have not stood in the counsel of God, then have they gathered strength and a false hope thereby that they should prevail over all. But oft has this been weighty upon my mind,—that they do not see Him in us that is greater and stronger than he that is in the world, who is our invisible Supporter over all, and the unfaithfulness of the unfaithful must be upon their own heads, and we are clear of such; nor are we the weaker, nor are our adversaries any jot stronger to overcome the faithful who stand in the counsel of God—and that our enemies have found from time to time that there hath been an invincible Power which hath preserved us over all their malice and cruelty, and even when they have gone as far as they could in their rage against us, yet we have still been the same to the Lord; and his powerful presence has broken in amongst us in our meetings in prisons, when we have been shut up from our own houses, and what they have intended to have weakened us by and to have broken us by, even by the same as a means hath our God strengthened and comforted us. Even in prisons whereby they have thought to overcome us and to make us bow to their wills and to forsake our assembling together,—I say even in prisons have we met together and do meet together, and have been and are the more strengthened, having more frequent occasions to meet together in his name in prison than when we are out of prison; so that all works together for the good of them that love and fear him. So neither prisons nor fines nor any other weapon that is formed against the Lord and his people will prosper; but under and through all these things the faithful do grow, and shall grow and increase to the glory of God and comfort of all their souls; and though the unfaithful shall fall on the right and on the left hand, the

faithful shall stand in the power of God to the end of all oppositions. Therefore all who know the Truth, let them live in the Truth, in the fellowship with it in themselves, and then what can be able to separate such from the fellowship of the faithful inwardly or outwardly? Nothing can; for a prison doth not separate us from fellowship with our brethren and sisters who are at liberty, but we are one with all the faithful in their meetings and in all heavenly things; we are in unity one with another in all places and at all times, as we are kept together in our measures of the manifestation of the Spirit of God, thereby are we knit together as members of one body, having all one Head, Christ Jesus. And whoever goes out from the measure of the manifestation of the Spirit of God in them and forsakes it and departs from fellowship with God and Christ in it, such depart from fellowship with us and are not in unity of spirit with us nor we with them, but the breach is upon themselves; and though such change, yet we are the same in the Truth and in the same fellowship still, and are not discouraged or cast down nor overcome by the unfaithfulness of any, but the more encouraged to be watchful and careful to stand in that power that hath hitherto been our strength and safety, that still we may cleave to the Lord with full resolution to follow him to the end of all oppositions, trials and temptations. For the presence of the Lord is with us through all, and in the times of our greatest sufferings; and as we are given up to the Lord in a contented mind we have that secret pleasure and delight which far surpasseth all the pleasure and delights of this present world; for in the presence of the Lord and in the knowledge of the light of his countenance upon our souls, we have that pleasure and satisfaction which all the world and enjoyments of all in it could not give us, and which all that man can do unto us cannot take away from us, as we abide steadfast with our belief in his power and presence in us. So that

to think to overcome us by inflicting sufferings upon our bodies because of our obedience to the Lord, this is in vain, seeing it is our joy and our great pleasure and satisfaction in that we are counted worthy to suffer for his sake who laid down his life for us, and daily in all our sufferings, trials and temptations doth attend us in our hearts with the light of his countenance. But if our persecutors could find out a way to lead us into discontent of mind and unquietness of spirit, and to weary in a prison and to think time long, which all their art and malice cannot find, then might they have hope to overcome us by putting us in prison, and then might they thereby stop our meetings. But seeing we enjoy the presence of the Lord in prison, and all our enemies cannot hinder the Lord from visiting our souls and breaking into our hearts, daily refreshing our spirits, giving us satisfaction, joy, peace and contentment with our condition, keeping our minds in patience, so that we think not time long, nor desire liberty till the Lord's time comes, how then can our persecutors by these things overcome us; so as we stand faithful to the Lord all shall be well, and liberty every way come in the Lord's time to his glory and our joy. Amen.

P. LIVINGSTONE.

ABERDEEN PRISON.

Friend Baillie Burnett.

Notwithstanding I have been for some considerable time in prison, thou art the first of all the magistrates in Aberdeen that I have felt liberty in my mind particularly to write unto, and as I am not inclined to rail, neither do I intend to daub or flatter thee; yet this I can say in truth without dissimulation, I wish thee well both as to thy soul and body. And for thee and all my persecutors can I and do I pray

that God may be merciful to thee, and all my enemies and persecutors who have not sinned out their day of visitation.

But let me tell thee thou drivest Jehu-like, too furiously: it will be too hard for thee to overcome me as I stand in that power I now live in; and far more hard for thee to root out the assembly of the innocent out of this place. But as for thy present fury which (it seems) is against me, I am willing thou try thy weapons upon me for they are but weak, thy fury will return to wound thyself. My armour of light, life and innocency is proof against thy weapon or weapons. Thy present weapon is the Ironhouse, which doth not at all trouble me nor move me so much as one hair's breadth; and if thou have any other weapons thou mayst prove them; for I have for many years had proof and trial of the armour of light, life and innocency; it never failed me nor any of my faithful brethren and sisters: I know thy Ironhouse nor any other weapon thou or any can invent cannot pierce my armour nor hurt me.

But do not think that I praise myself,—nay, for without Christ I can do nothing; and I of myself can do nothing, but through Christ that strengtheneth me I can do or suffer for him and with him. And I do declare unto thee, I live in the power of God, over all thou or any man can do unto me upon this account I suffer for, which is for the liberty of my conscience with my Friends to worship God; and also my liberty as a free-born Scotsman, which I never forfeited by any evil doing towards any man. And therefore I do judge that I can never venture nor spend my whole strength in a better cause than to suffer for Truth.

And I declare unto thee, that thou and all who will go about to force any man in matters of religious worship, thou and such degenerate from men, and fall so far below Christians, insomuch that it is below very reason which distinguisheth a man from a brute. For dost thou imagine that any will be *forced* in matters

of worship, but such as are not worthy to bear the name of Christians? And as such are not worthy of the name Christian, so neither are they worthy of that honorable name, who will go about to force any man's conscience in matters of worship and place of worship; because such do make no true Christians by their force and violence, but all they make thereby are hypocrites.

Therefore in love to thee, I do warn thee to beware what thou dost in this matter: it will bring thee no honour in the sight of God nor man, nor will it bring thee any profit, but hurt unto thee every way. But if thou disregard my love and plain dealing with thee, and if thou think thou canst do something considerable in that work thou hast been busying thyself in for some time—then take thy course, and try thy weapons, for they are but carnal and fleshly; and they may indeed do some little execution of that lingering martyrdom of the bodies of the innocent; but they will never do any spiritual execution upon any one lust of the flesh within any.

And now where are all your spiritual men; are there none among you that have any spiritual weapons to come unto us, to visit us and to war with them? It is high time for you to look out among you for some such men to deal with us and to try their strength; for your carnal weapons will not do.

So Friend, I have at present eased my spirit unto thee; whether thou wilt hear or forbear; what I have written unto thee is in good-will.

No more, but I remain in love thee thy friend,

P. LIVINGSTONE.

THE PRISON-HOUSE IN ABERDEEN.

THE GLORY OF GOD AND OF HIS SON CHRIST SHINING FORTH WITHIN HIS CHOSEN PEOPLE, IN THE EVER-LASTING LIGHT OF LIFE AND SALVATION, AND GOING FORTH INTO THE NATIONS; WHEREIN ALL ARE CALLED TO COME OUT OF DARKNESS INTO THE LIGHT OF LIFE; AND HERE ARE MANY TESTIMONIES TO THE LIGHT GIVEN FORTH IN PLAINNESS, FOR THE INFORMATION OF ALL THAT NEED IT.

“In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters: and God said, Let there be light, and there was light.”

So now God first brought forth light, God said, Let there be light; this was the first work or order which that Spirit wrought, which moved upon the face of the waters, the Spirit of God moved upon the waters, and by this Spirit he brought forth light, and put all into a heavenly order above and beneath. And Christ Jesus is this Spirit of God, the Lord that Spirit, by whom God created the world, and he is that Word by which God made all things, and by which he upholds all things; and the Lord that Spirit, and that Word is the Light and Life of men, the Light of the world that lighteth every man coming into the world.

Now God made man, and brought him forth in holy order, in the image of the three, the Father, the Word and the Spirit, which three are one. “God said, Let us make man in our image, and after our likeness.” Now mark here these words—*in our image, after our likeness*. And then man had light in his dwelling, and darkness had not place in him as God made him. But man went from that heavenly order of light into the nature of darkness; but though man be gone in the fall into darkness and confusion, yet

the Spirit of God moves upon the face of the waters in man; for man is become as waters, as troubled waters tossed with the devil's wind and spirit, that blows in men and women, and makes them within as a troubled sea, tossed and blown to and fro with the evil wind and spirit of Satan. And yet the Spirit of God moves upon the waters, and by that Spirit, the Lord, the Word by whom God made all things and men, must men be brought out of the darkness, and gathered from out of this disorder of darkness and confusion, and brought into heavenly order again, into a more sure, safe, and more glorious state again than man was in before he fell. Now as God, by that Spirit of light that moved upon the waters, brought forth light in the outward creation, and brought all into order and harmony and agreement, so by the same Spirit of life and light that moves upon the heart of man that is tossed as waters, must men and women be brought off or out of the waters, and gathered by it out of all disorder and confusion within and without, into the heavenly harmony and agreement in God, the fountain of all life and light; that the sons and daughters of God may sing and shout for joy; which thousands do now witness—glory to his name for ever more!

Now God gave man outward lights, the light of the sun by day, and the moon and stars by night; and also the use of his eyes, without which he cannot make use of the outward lights. Now this light is sweet and comfortable to man, for it is man's great rule in the creation, [light,] without which man cannot walk, nor work the works of men in the creation.

Now God having brought forth outward lights by that Spirit that moved upon the waters, to rule the day and the night, and that man also might walk by this rule, light, even as to his outward man in the creation—hath God left the better part of man without light? is his soul left without light? Nay sure! but the Spirit of God moves upon the waters within man,

and mankind have spiritual eyes in their souls, and spiritual ears, wherewith they may see him and hear him, who by his Spirit moves upon the waters in mankind, calling unto them to come from off the waters, and out of Babylon, Egypt and Sodom, where the Lamb lies slain.

And the Lord Jesus Christ is the Lord, that Spirit of light, that great Light or Sun of the soul of mankind; though all be not come to its brightness, yet thousands are come to its brightness, and do see and bear witness to that great Light, or Sun, or great Rule of the soul of mankind, which rises and shines upon the just and unjust. And that to him all may look in a day of visitation, for life and salvation in him, that so as many as believe in him might not walk in darkness, but might have the light of life. Now is the day of the Lord arisen, and the Sun of righteousness shines forth in brightness in thousands; and now do we call unto all people, that they may look with the eyes of their souls to the Lord—that Spirit, the Light of the world, and that with their ears they may hear him, and may hearken unto him who is appearing to their spiritual eyes within, and is speaking to their spiritual ears within; that they may come unto him and walk after him and in him—the Light, and no longer may walk in and after darkness.

So now mankind hath spiritual eyes and ears within, even in their souls and spirits, and the Lord the great Light doth appear to them in their eyes and sight within, and speaks to their ears and hearing within them. Yea, surely, this we testify to be so, and we testify what we have seen and learned from him, and our testimony is truth, and we are not alone in our testimony; we have a cloud of witnesses bearing testimony with us, who witnessed before us to the same things which we witness to as they are recorded in our hearts by the Spirit of God and Christ, and are also recorded in the Scriptures of Truth, with whom we agree. Christ said “Blessed are your ears for

they hear, and your eyes for they see ;” they loved to see and hear, they did hear him lovingly and willingly, and they saw him to be the Christ and said, “To whom shall we go for thou hast the words of eternal life ?” They looked not for another. Such as love to hear the Lord with their ears, and such as love to see him with their eyes, shall both see and hear him, and shall know that it is he that speaks who hath the words of eternal life. But all who turn away their ears, and are not willing to hear nor to see, yet shall they hear and shall not understand that which they do hear, they shall see and shall not perceive that which they do see ; nor will they close with the good which they both hear and see against their wills ; but that which they know to be evil with that will they close willingly, because it is that which they love.

So all mankind in a day of visitation do both hear and see God, and know that he is, and that he is to be loved, feared and worshipped with heart, soul and mind ; and during this day of visitation all may come to him and hear him willingly and lovingly, and may look unto him for salvation lovingly and willingly, and may obey him. For if all ought to love, fear, worship and obey God lovingly and willingly, if this be a duty upon all, and if God require this to be performed by all, all may perform it in the day and time the Lord calls for it ; for God calls for no impossibilities of man, but duties are possible, and God calls for the performance of that which is duty. But it is a duty for all to love, fear, worship and obey God in Christ Jesus according to the light and understanding given them by Christ Jesus the great spiritual Light of all mankind. And therefore men may do and perform this duty, they may love, fear, obey and worship God in Christ lovingly and willingly, according to that light which the great Light, Christ Jesus, hath given them. And if this be duty upon all, and that which God requires of all in a day of visitation—and if all may perform this duty—then all must have eyes

to see Christ, and with these eyes must see Christ ; and all must have ears to hear him, and must hear him within. None can know the Father but by the Son, for the Son reveals him by the Spirit or light within. Now duty cannot be performed if that Spirit or light be wanting, that makes it duty by revealing it to be duty, and without this Spirit that reveals it to be duty it were no duty. Therefore there are spiritual eyes and ears in all them who ought and may love, fear, and worship and obey God in Christ Jesus willingly and lovingly ; but this is a duty upon all, and all are called to it, and all know it in a day to be their duty to love, fear and worship God whom they know to be ; therefore these spiritual eyes and ears must be in them wherewithal they see God and Christ, and hear both God and Christ, and wherewithal they may obey what he requires, and may perform their duty of loving, fearing and obeying him and worshipping him both lovingly and willingly. But it is also possible that they may not perform this their duty, which sad experience may teach people. But now because they do not their duty it doth not therefore follow that they may not do it, or cannot do it, or might not have done it. So people not only may be, but are, unwilling to hear and see because they love not that good which they both hear and see and know to be good : But they love and willingly follow the evil that they see and know to be evil.

Now the light comes in upon all mankind, irresistibly to convince all men of this their duty ; and this cannot be avoided, but that all must be convinced that God is, and that he is to be loved, feared and obeyed, &c. God by Christ Jesus teacheth this knowledge, and beareth it in upon all mankind irresistibly ; and all the power the devil can furnish man with against Christ the Light, cannot keep Christ the Light out of their hearts from convincing them, but He brings in this hearing, and seeing and knowledge universally, and this makes the duty to be universal

to all mankind. The effect of the Light proves its universal power and authority in the hearts of all mankind; for all mankind have an ingrafted knowledge that God is, and that he is to be loved, feared and obeyed; and there is not only this ingrafted universal knowledge of this great gospel duty of love, fear and obedience, but also in a day of visitation all may perform the same. Now there needs no other proof of this, that this universal knowledge is in all, than this, that it is acknowledged to be in all by all, and found to be in all and is not controverted. Now as this knowledge is confessed by all to be in all mankind, and as none can know without the principle of that knowledge be in them; so of necessity this principle of light must be in all who have the knowledge, and also there must be a teacher of this knowledge, and there must be them who are taught: man is taught this knowledge, and Christ is the teacher of it, and man is the learner; man hath learned something, God in Christ the Light hath taught him something; therefore there is an ear in man to hear, and an eye to see God in Christ the Light, and to hear him; for without an ear man cannot hear, and without hearing man cannot learn nor understand what Christ the Teacher teacheth. And where there is not an eye man cannot look to Christ his Teacher for salvation. But all mankind have learned to know something of God, of his power, wisdom and goodness; and Christ is and still hath been the Teacher of this knowledge in the light; therefore all have the light of Christ in them, and all have learned something of God thereby, and all have learned it by Christ the Light, who have learned any thing of God. But all mankind have learned something of God, therefore all have learned it by hearing and seeing Christ, and therefore all do hear and see Christ their Teacher. This teaching and learning is proved to be in all, by the knowledge found in all, which another teacher cannot teach, but Christ, and ano-

ther creature upon earth is not capable to learn it; and the devil cannot hinder this Teacher, Christ, from teaching man this knowledge, nor can he hinder man from learning it; which is proved to be true, because of the in-being of that knowledge in all mankind in a day of visitation; and because that notwithstanding of the universal seed of darkness that reacheth to all mankind to work against them inwardly and outwardly—yet, I say notwithstanding of all this work of opposition made by the enemy, this knowledge is taught by Christ and is found in all mankind, and is laid in all mankind by Christ, as a foundation which the devil cannot rase out, during the day of man's visitation. And this principle of light, wherein mankind in a day hears and sees God, and some things that are good in His sight, and some things that are evil, is placed in all mankind, by Christ Jesus. And therefore all are to hear Christ, and to look unto Christ, and to learn of him, and to be taught of him, and led and governed by him. And all that will not have him to do all these things in them, must be cut off from God and Christ, and from fellowship with his people in spirit and in truth; which they that hear not, and obey not Christ, cannot come into. So then they that do not hear him nor believe in him, nor do look to him, nor do obey Christ lovingly and willingly, must all be judged and condemned by him, for not hearing and obeying, and not looking to him for salvation. Therefore all may look unto him and all may hear him, and willingly and lovingly may obey him; otherwise, if they had not eyes to see, and ears to hear and understand him, and to obey God in Christ, how could they be condemned for not doing any of these, and for not being found in these? Can God and Christ condemn any in justice for not hearing, seeing and obeying him, who never had eyes to see him, nor ears to hear him? No, sure this cannot be; nor can it stand with the justice of Christ, the Judge of all to do so. But all men have spiritual eyes and spiritual ears, in their

spirits, wherein they hear and see something concerning Christ and God. For if there be any who are supposed to have no eyes to see unto Christ, nor ears to hear him, how then can Christ judge and condemn such for not coming to the Father by him, and for not being taught the knowledge of God by him? since Christ himself says, none knoweth the Father but the Son, and he to whom the Son will reveal him. And surely there can be no defect in Christ, he must do and teach all things the Father hath appointed him to do and teach, and all these good things are in his nature. And since none come to the Father, but by the Son, and since the Son shall judge all men that come not to the Father by him, so therefore, it is said all must hear him, and come to him and believe in him, and be taught and learn of him, yea, all the ends of the earth must look unto him for salvation. Therefore all who are condemned for not coming unto God by Christ, and for not looking unto him for salvation, and for not hearing him, (as the Scripture saith, "Whosoever will not hear him,") "must be cut off from amongst the people," all therefore of necessity and unavoidably must have eyes to see him, and ears to hear him, and must have both seen and heard him; for without eyes they cannot see him, and without ears they cannot hear him; and they cannot refuse to see him, until he have appeared to their sight in some measure and manner; nor can they refuse to hear him until he have spoken in their ears in some manner. But they that love not to look to him, yet they have seen and do see that he is; and they that love not to hear him, yet they have and do at times hear him against their wills, otherwise they could not refuse to see and hear him, if he had not first (before they refuse) appeared to their eye and spoken to their ear.

So because Christ is come into the world, and is the light of the world, and lighteth every man coming into the world, and because they have seen and heard him, and refused to look unto him for salvation, and

have disobeyed his voice and word; therefore are they condemned most justly, and are most worthy of condemnation, because of their disobedience to that which they have both seen and heard. But disobedience cannot possibly be where there is not, nor ever was, an eye to see and a seeing with that eye, and where there was not an ear and hearing with that ear; for as there must be an eye, there must also be a seeing with the eye, and as there must be an ear, there must be a hearing with the ear: for if there be not an eye and ear, and a seeing and hearing, there cannot be disobedience. So all men have eyes and do see, (or have seen), and ears, and do hear God in Christ, before they be disobedient. For when I see a thing I love not to see, I shut my eyes against it, and not loving to hear it, I stop my ears; and if I see and hear it against my will, yet I neither love to see nor hear it. Now loving to see and loving to hear, is the way to learn, and the way to be taught. If I love to see and hear Christ, then I love to learn and be taught of him, then I love not the evil though I see it. And as I love to hear and see, and learn, and to be taught of him, then I love not the evil, though I see it and hear it; I neither love to see it nor to hear it, but hate and shut it out. But if I love not the good, but love the evil, then though I see the good and the evil, I see and hear both and know both, but not loving the good, I love not to see it; when I see it, I see it against my will, and hear it against my will; and here comes in the disobedience into people's hearts, because seeing the good and the evil, hearing the good and evil, they love the evil and hate the good; they hear and see the good unwillingly, they do not love to see and hear the good, but they love the evil. Yet they are not willing to see the evil to be evil, and it is against their evil will that they see the good to be good; so it is against their will that they see the evil to be evil. So the hearing and seeing of Him who bears in this knowledge, irresistibly at seasons, upon all men, is very un-

pleasing to the evil doer, who in seeing and hearing, neither loves to see nor hear, nor be taught of Him that teaches this knowledge. This knowledge is taught contrary to the will of man that is corrupt, the corrupt will of man desires not this knowledge; but his corrupt will cannot hinder Christ from coming in to their eye and ear, and sounding forth at times judgment to the wicked, and to call them to repentance. Now here is the disobedience, and the sin and the rebellion against Christ, in this evil nature and evil way, wherein they turn away from the good way of the Lord, the right way.

So then the true saving light must be in all men, and all must see and hear Him, the Fountain of light in the light, and may love and obey him, otherwise they could not be condemned for not loving and obeying him, if that were not in them, in which they might love and obey him, (the nature of love and obedience). And if all may love and obey him, and if the nature of love and obedience be in all, then all see something of the one Fountain; and that light is one in all as to its nature, in which all see according to the measure of light given: and here all are obedient or disobedient to the light, which is in nature one in all, and that light in all is the good way in all.

So people consider, are you come to find the right way? it concerns you all to seek after it, seeing none can be saved but they who are found in it; salvation is in the right way, damnation is in the wrong way; there is a blessing pronounced to all who walk in the right way, but a curse is pronounced against all who walk in the wrong way. Psalm i. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorner," &c. Now the way of the sinner is the nature of sin in his heart, he takes his name sinner from the nature of sin in his heart, and from that nature is the name way, the way of the sinner—his way is his evil nature of sin in him; this nature

is not like God, but is like the devil, ungodlike : this is still the same nature of sin, from whence man also takes that name ungodly or ungodlike. In this sinful nature the sinner standeth, and in this sinful ungodlike nature the ungodly walketh and do take counsel, and in this nature the scorner sits.

Come all people, read within you, in your own hearts, where you are, and what you are doing and whither you are going. You will confess that you are sinners, and there is something in you that convinceth you that you are sinners, and that shews you your sin. Now that which shews you sin, and convinceth you that you are sinners, that is another nature than the nature of sin, for the nature of sin will not shew you your sin, nor will the nature of sin convince you that you are sinners. Are not all the world convinced that they are sinners ? Is it not the Spirit of Truth that convinceth the world of sin, because they believe not in Christ ? The nature of sin, I say, will not convince of sin, nor reprove for sin, nor trouble for sin and for committing of it. And so have not all eyes here, and have not all ears, and do they not all see and hear him, even Christ, though they love not to hear and see him, nor to see their sin, nor to see that they are sinners ; yet they all hear and see him that enlightens them, and shews them whether they will or not that they are sinners, and shews them that which is good, that they should love mercy, and do justly, and walk in humility with God ; though notwithstanding that they continue in their sin, yet they must see and must hear ; life and death must be set before them, (mark, set before them,) that they may then have a free choice, if they will chose life they may, and if they will chose death they may.

But this is the love of God in Christ Jesus, that he comes in irresistibly upon all mankind in a day of visitation, and sets life and death before all mankind, and gives them their free choice. And during their day of visitation, the Lord comes in again and again,

to tender life, to convince them at times of the evil of their ways, and to call them to repentance. And this is the love of God in Christ Jesus, that which convinces of sin and reproves for sin, and calls people to come out of it; this is the work of Christ, the light in men, to show them their sin. The nature of sin is a nature of darkness, but the nature of Christ is light, who said, "I am the light of the world;" and he lighteneth every man coming into the world, and with the light in people he manifests darkness: nothing can manifest darkness but the light, the nature of darkness will never manifest sin, but whatsoever is manifested it is the light that manifests it. But the nature of darkness strives to keep people in their sins, and to darken them, that they may not see their sins; and he strives to keep all whom he hath in darkness from coming to the light, because the light will manifest and discover the darkness. And so light and darkness struggle in people who are in darkness, who are not come to the light to believe in it, nor to live after it; yet the light struggles at times with the creature to lead it out of darkness, and by the appearance of light the creature in darkness is troubled, and cannot get on quietly in its darkness; the light is a trouble to such, and in such at times there is a struggling betwixt light and darkness, which may have the creature subject to it; the darkness struggles in the creature to draw it from the light, and the light struggles in the creature to draw it out of the darkness, and what the creature gives up itself to, it is the servant of; if to the darkness, it is the servant of sin and walks in darkness; if to the light, it is the servant of righteousness, and walks in the light, and hath no fellowship with the unfruitful works of darkness. Now the light comes from Christ, but the darkness from Satan. So then the light is in all people, and all see something of the good and of the evil, with the light that is in them all; and with that light which is in them, they may look to God for more light, as they

follow that little light in them, in it they will see more light, and will come out of darkness. The nature of light, and the nature of darkness, are contrary the one to the other, and so are their children, who cannot agree together; for what fellowship can darkness have with light, or the children of the light with them of darkness? So then those who are children of the darkness, and who live in sin, that nature they sin in is within them, and that nature they sin against appears within them, for they that are in the nature of sin, as they sin in a nature of sin, so they sin against a nature of righteousness. Therefore there is a holy nature of light in all men, from Christ in all mankind, against which light men sin, that live in the nature of darkness, who love not the light; and in and by this light shall Christ, the judge of all, judge the secrets of all men's hearts, according to that gospel preached by the apostles; and to him shall they account for the deeds done in their bodies; they who have obeyed him in the light shall rise with him, and enter with him into everlasting joy; but such as have lived in sinning against him, the light, during their time in this life, such shall go into everlasting punishment.

So they all heard his voice, but obeyed it not, and they had a time wherein they might have obeyed him, whose voice called unto them, but they would not obey his voice. None are condemned for disobedience, for not obeying the word and voice of the Lord Jesus Christ, until they first hear his voice, until he speak into their ears, and appear to their eyes. So this proves that all do hear Christ, and that he speaks in all and appears in all, even in all such as disobey his voice and sin against him; mark, they do not obey his voice, they sin against him, they do not believe in him; therefore they have heard him, and he hath spoken in them and called them, but they have disregarded his call, and have not obeyed his voice, for which cause he condemns them. All have a day of visitation in Christ, the Light of the world, which is a time and season of

life wherein they may all hearken unto him, and may obey his voice, and may follow him out of all darkness into the light of life, and may have life and salvation in him. None can deny it, unless they will charge man's sin and destruction upon God, and say that all mankind have not a day of visitation in Christ, the Light of the world, and that all do not hear his voice, and that he calls not upon all, and that all cannot or may not come to him, nor believe in him nor obey him, and cannot forsake the evil of their ways; which is as much as to say that Christ condemns people for not hearing, and for not obeying his voice, and for not believing in him, and yet it is that they cannot do—so this is to condemn them for not doing that they cannot do, because they do not that they never had power to do! Will God and Christ condemn people for not hearing his voice, and yet they have no ears to hear withal; and condemn them for not looking to him for salvation, while yet they have no eyes to see or look withal; and for not coming to him, and yet, they cannot nor ever could come to him? Is not this to charge God with man's destruction? But now if thou wilt not say so, but say with the Scriptures, that man's destruction is of himself, and that all mankind have a time given them, wherein they may repent and live, and wherein they may hear and obey the voice of the Lord Jesus, and may follow him and be saved by him—then there must be in all an eye that sees Christ, and an ear that hears him, that Christ speaks to; which speaking, and hearing and seeing, is within people, through which they are convinced of the evil of their ways, and are called to forsake them. So then they are justly condemned, who do not obey his voice, because they have heard it and might have obeyed it; for men's sin of disobedience they are condemned, and for their unbelief, because they believe not in the only begotten Son of God, because they come not to Christ, who comes into their hearts by his light, and calls them to come unto him; and they

will not come unto him, that they might have life in him, nor obey his voice that calls in them to come to him, to turn in to him, and to forsake their evil ways and doings.

So then you may all perceive, who will not wilfully shut your eyes, you may perceive that all have eyes and do see, and ears and do hear Christ, and that they may in a day of visitation obey his voice. And this being so, that they both see and hear and may obey him ; and seeing they may cease to do evil and learn to do well, and yet do not so as they may do, and will not obey his voice—therefore is man without all excuse and cloak, and out of his own heart and mouth is he condemned.

Thus things being weighed in a true balance it may be seen that there is a necessity that there be in all mankind *that* in which they may and do see and hear Christ in themselves, wherein they may learn of Christ in that measure and manner which God and Christ affords them, and that is sufficient for them, no more doth God require of them. And therefore all who are found in disobedience and who are dull of hearing, see not with their eyes as they ought, because they have closed them, and want understanding and knowledge by reason of the darkness that is in them. This is not to be imputed to any defect in the light, for no defect is therein, but the defect is to be imputed to man's disobedience to and sinning against the light. So then there are none that can plead their not seeing, their not hearing, their want of understanding, their not being taught and learned, for any excuse before God.—See Matt. xiii, 13 to 15. But to his disciples he said, "Blessed are your eyes for they see, and your ears for they hear," &c. Yet though these people's hearts were waxed gross, and their ears dull of hearing, they had heard and had seen, and did then both see and hear in some measure; but by seeing they did not perceive, and by hearing they did not understand—the cause was not because

they wanted eyes and ears to hear and see, nor was it because Christ had not appeared to them and had not spoken unto them; for they both heard him speak unto them and also saw him, but they did not so hear and so see him as to obey him, but their ears were dull of hearing, and their eyes they had closed, and their hearts were waxed gross: And yet even then they did both see and hear him. But there is a great difference between that hearing and seeing which is attended with love, willingness and obedience, and that hearing which is against one's will, where unwillingness and disobedience fills the heart; by that hearing they hear and obey not, because they neither love to hear nor to obey that which they do hear, and they see but love not to see; therefore said Christ, their eyes they have closed lest they should see at any time with their eyes, and hear with their ears, and understand with their hearts, and should be turned unto him and he should heal them. So they are not willing to hear that which they do hear, but turn away their ear from hearing, and yet they cannot avoid but that they must hear at seasons, but quickly they turn away their ears because of the unwillingness that is in them to hear so as to obey. And when they are made at seasons to see, yet quickly they close their eyes against that which they do see, lest their eyes should open to him, and lest they should hear him with their ears and understand with their hearts, and be turned unto him and he should heal them. Here man's destruction is of himself. But those that see and hear him in love, who love to see him and love to hear him, and to obey and follow him, such are blessed. The Lord Jesus doth enlighten every man coming into the world that all may have a day of visitation in the light, that all may hear and see him in the light; and in a sense all do see and hear him in the light but all obey him not. But the obedient who obey him in the light, do both see and hear him, lovingly and willingly, they

love to hear, and to see and understand his mind, and they love to do it; and the disobedient and unwilling do both hear and see him, but neither love to hear nor see him, nor do they obey what they hear and see of him, because they love their evil deeds, and are disobedient to him, who shews their evil deeds unto them by his light in their hearts. See Jer. vii. 22, 23 and 24. "For I spake not unto your fathers, nor commanded them, in the day that I brought them forth of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all my ways that I have commanded you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their own evil hearts, and went backward and not forward. Since that day that your fathers came forth out of the land of Egypt, unto this day I have even sent unto you all my servants the prophets daily, rising up early and sending them, yet they hearkened not unto me nor inclined their ear, but hardened their neck, they did worse than their fathers."

Thus still in all ages the Lord comes in upon the hearts of people, and speaks to that ear that hears him in them, and appears to that eye that can see him in them, in that manner which he sees meet, and by what instruments he sees meet; and also immediately in a secret way and manner he visits the hearts of people. And this is the condemnation of people that after the Lord hath reached unto them, and hath spoken unto them, both by instruments in that way and manner he sees good, and also immediately by his Spirit within them, they obey not his voice in themselves, neither do they obey his voice through those instruments he hath and doth speak unto them by: and they not obeying his voice, their hearing and seeing is in vain unto them as to the salvation of their souls, and so they dying in their sins

the Lord is clear of their blood. So then that which the Lord requires of all is to hear and obey his voice, and to observe his commands, and to do that which is right in the sight of the Lord. And so this proves that all who disobey his voice, and do not observe his commands, have heard his voice and have had commands from him, but have not obeyed his voice nor observed his commands. So they have that in them all in which they have heard and seen something of God and Christ, and God by Christ hath spoken to them and given them some commands to keep and to observe, and not keeping nor observing them, nor obeying that Word and voice that gave them, this is the condemnation of such, their disobedience to the voice, Word and commandment of the Lord unto them and in them. Now it is undeniably true that there can be no command given but where there is an ear to hear it, and that doth hear him that gives the voice, word and command to that ear that can hear that Word and its voice and command; and so the command is received in at the ear that is capable to hear God speak within, and so the ear and hearing must be within, and the speaking of the living Word and voice within man. And the true faith comes in by hearing of this inward ear that hears the Word and voice of God within; and the commands of God are received in at this ear, and then follows obedience or disobedience upon the hearing of the Word and voice of the Lord, giving forth his commands. So that Word of life which reaches to the ear of all and speaks in all, and to all reveals something of the mind of the Father in all, this Word is Christ, which all the faithful obey and follow; and this same Word of life is that which the unfaithful hear but do not obey his word, his voice, nor do observe his commands. So this is one and the same Word of life and Christ, who is the Word which the faithful obey and the unfaithful disobey. They obeyed not the voice of the Lord to observe his commands, they did not walk in

his ways, nor hearkened nor inclined their ear to him, but walked in the counsels and imaginations of their own evil hearts, and hardened their heart against him, and stiffened their neck. Now this voice was not the bare voice of man's natural spirit, nor was it a bare hearing of the outward sound of words, that they were blamed for not hearing and for not obeying; for the true ear is within, and the true voice is spiritual that speaks to this ear; the natural voice and spirit of a natural man cannot speak to it, though never so good and true words be spoken. But the Spirit of life and Word of life, whether speaking through the spirit of man with his voice, or immediately without the outward voice of words, yet still it is the Lord Jesus that speaks to the right ear in people, and another cannot speak nor reach to that ear but Christ alone, and it cannot hear another; and which way soever he speaks he ought to be heard and to be obeyed by people, in their own hearts. So the true hearing and obeying is in the heart, for in what manner soever he speaks and conveys his word and voice, whether immediately without any words without, or by and through man's spirit and voice with words, if it be the Lord that speaks he speaks to that ear that is in the heart, and that hears his voice. They who heard and obeyed the voice of the prophets, they heard and obeyed the voice of the Lord, which spake by the prophets into the people's hearts and to the ear there which sounded to their hearts, as a man's voice sounds through a trumpet to the ears of people; so the Lord by his Word of life and voice thereof sounded through the prophets' spirit and natural voice with words of life and power reaching to the inward parts of people. So the prophets' spirit and the voice of their spirit was as a trumpet to the Lord, he sounded through them by his Word of life and heavenly voice, which reached unto the hearts of people, to that inward ear that was capable of hearing his voice; and when the people that had

heard did not obey with their hearts, and did not draw nigh with their hearts, but drew near with their mouths and with their lips did honour him, but had removed their hearts far from him, the Lord therefore was offended with them, and poured out upon them the spirit of deep sleep, and closed their eyes, because they loved not to see with them. And their prophets and rulers, the seers he covered, and the vision of all was unto them as a sealed book; even the learned among them could not read the vision of the Lord, any more than a man outwardly learned can read upon a sealed book; so that the learned among them was become as the unlearned, neither learned nor unlearned, as to outward learning, could read the vision of the Lord; but the Lord's vision to the learned among them was as a sealed book, sealed up from all their learning, though they had learning, and professed much, yet could not read upon a sealed book, the vision because of their disobedience was sealed up from them. And also the unlearned they cannot read it, they are not learned; and so both the learned and unlearned are shut out from reading the vision of the Lord, through their unfaithfulness. And yet a hypocritical generation would be drawing near to the Lord with their mouth, and honoring him with their lips, while in the mean time they had removed their hearts far from him. See Isa. xxix. 10 to 15, inclusive. Unto all these had the Lord spoken, by his Word and voice in their own hearts, to that ear there which was capable of hearing him speak; and also he spake to them by his prophets, to that ear in them that was capable to hear; but they did withdraw their hearts from hearing the Lord, and yet drew near him with their mouth, and with their lips honored him. And yet all these had a day of visitation, and they might have turned in their day to the Lord with their hearts, and in their hearts might have honored him; and they might have inclined their hearts to his obedience, and might have known the salvation of God to their souls;

but the cause of the wrath of God which was kindled against them, and of the judgments pronounced against them was, their disobedience to the Word, and voice and commandment of the Lord, as the apostle said to the Ephesians, 2nd chap. 1, 2, "And you hath he quickened, who were dead in sins and trespasses, wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;" which brings forth in them all these evil fruits mentioned by the apostle to the Ephesians, for which the wrath of God cometh upon the children of disobedience. Now that which they are disobedient to is near them and in them, even the light of the Lord Jesus; and the nature in which they disobey is the spirit and power of the prince of the air in them, that is the nature of disobedience, that nature in which they disobey, and are from it called children of disobedience; but this which they disobey is good, even the good Spirit of God, that is it they are disobedient to, and do not obey it, but do obey that evil nature and spirit of the power of the prince of the air; in which evil spirit they bring forth all manner of evil fruits. But those that turn from the darkness to the light, they turn from the nature of disobedience, in which they have formerly disobeyed the light, and now are come to be children of obedience, and children of the light, who are come to obey the light and to walk in the light, and no longer to walk in the darkness. So then here is the difference between the children of darkness and the children of the light, between the obedient and the disobedient. Those that are children of darkness, the nature of disobedience in them is the nature of darkness, the spirit of the prince of the air that works in them, and this evil spirit they are obedient to; but that which they do withstand, resist and disobey is the light, they are disobedient to the light and Spirit of Christ; and so the wrath of God abides on the children of disobedience, because

they do not obey, but disobey the light. Well then, the light is the nature of faith and obedience, and the nature of darkness is the nature of unbelief and disobedience: this proves the light to be in all men, even in those who are disobedient to it. For if it were not in them, how were they said to be disobedient to it? but the light being in them doth appear in them, and doth shew them the evil they see to be evil, and the good they see to be good, and doth teach them to know it to be their duty to cease from doing the evil, and to learn to do well. But they not obeying this teacher, the light and grace of God, but disobeying it, and loving and walking in the darkness, therefore are such truly called the children of darkness and children of disobedience, who walk in darkness and disobey the light. So the light is one and the same light, which the children of darkness disobey, and which the children of light do obey. And here it may be seen that all that do commit sin, and all who do walk in the nature of sin and darkness, and live in their trespasses, they all sin and trespass against the light; all sins and trespasses are against the light, and are all brought forth in that sinful dark trespassing nature against the light. Here it may be seen that the wrath of God comes not without a cause, but the cause why it comes and rests upon evil people, is because the spirit of the power of the prince of the air lodges in their hearts, and springs up and brings forth in them all filthiness, defiling them both in flesh and spirit with its works and fruits.

Now if they might not obey nor could obey, and if that were not near them which they disobey, they could not be said to be disobedient, if there were not something near them to obey, which they do not obey but disobey; and if they could not nor might obey, how then could they be charged with disobedience? And if they had not any spiritual eyes to see him, nor spiritual ears to hear him, and if he did not come near and appear to that eye, and speak unto that ear, and

teach the knowledge of himself, that he is, and what he requires obedience to, how should they, I say, be condemned for their disobedience? But as there is a spiritual eye and a spiritual ear in all, so Christ appears to men in that eye and speaks to that ear, wherein he teaches all mankind in a day of visitation, to know that God not only is, but also teaches man what God requires his obedience to, in the times and seasons of life, which are whenever at any time the Lord appears in the light in man, and speaks unto him in his own heart; and man may then obey, that is the time of life, the time to obey, when the Lord appears in man in the light, and speaks in man by the light, then man may believe and obey, and believing and obeying the voice of the Lord, he will still shew unto them what he requires their obedience to. But not obeying his voice darkness comes over them, and things they might have known lie hid from them, because of their disobedience in those things that were made known in them, the knowledge whereof may be also taken away through their disobedience. See Prov. i. 20, when Wisdom's voice, which is Christ's voice, calls to three sorts of men, saying, "How long ye simple ones will ye love simplicity, and ye scorers delight in your scorning, and fools hate knowledge?" Now do not these three sorts of men comprehend all the children of disobedience, can any find out a sort that is not included here under these three sorts, who have not sinned out their day? If none can be found out, but that all the children of disobedience are included here, unless it be they who have sinned out their day, then Wisdom's voice (which is the voice of Christ), calls to all the children of men of disobedience, saying, "Turn you at my reproof," &c. Mark, Wisdom speaks to them all, and reproves them all, and calls them to turn at his reproof, and upon their turning at his reproof there is a promise made, "Behold I will pour out of my Spirit upon you, and make known my words unto you." So that here they may return at his reproof,

and may come to inherit the promise of the more full pouring out of his Spirit upon them, and making known of his ways unto them; for Wisdom's voice requires no impossibilities. Therefore they might have turned, and might have obeyed his voice when he called unto them, and might have obtained the promise, but because of their disobedience it proved otherwise—as Wisdom in her complaint over them saith, “Because I have called and ye refused, I have stretched out my hand and ye regarded it not; but ye have set at nought all my counsel, and would none of my reproof, therefore, I will also laugh at your calamity, and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you: then shall they call unto me but I will not answer, they shall seek me early, but shall not find me, for that they hated knowledge, and did not chose the fear of the Lord; therefore shall they eat of the fruit of their own way, and be filled with their own devices: but they who hearken unto me shall dwell safely, and shall be quiet from fear of evil.” These words plainly hold forth that Christ speaks in all, and that all hear him, and in the time he calls they may obey him. So the obedient hearken unto him, and he speaks to, and calls and re-proves the disobedient that disobey him; he is not wanting unto them, to visit them, to stretch out his hand all the day long unto them; but you may see how they rejected and cast behind their backs all his counsel, and would none of his reproofs; and therefore all those evils fall upon the head of the disobedient. So that none shall be able to plead ignorance for an excuse, in the day that the Lord God, the Judge of all the earth, shall judge the secrets of all men's hearts, according to the deeds done in them: for there is one Judge, even God in Christ Jesus, all power and judgment is committed to the Son of God, in and by him shall He judge the whole world and all therein; and seeing all must be judged by Christ

Jesus, seeing all must account unto him, must there not be that in all mankind in which all see and hear him? and must he not appear in all therein, even in and by the light with which he lighteth them? and must he not teach all whom he must judge? Yea, he is that one everlasting Teacher, who teacheth all mankind that God is, and some things concerning him, and some things concerning one another, what man's duty is to God, and what his duty is to his neighbour. Something of these Christ the judge of all teacheth all to know, and according to this must all give an account to him of what he hath taught them, and which they have learned from him. So here Christ is the universal minister, who also is the judge of all, according to what he teacheth to all in that measure of his light, and in that manner which best pleaseth him; to him all must account for the same, and therefore all must appear before his judgment seat, and be judged by him, according to their obedience or disobedience, in what he hath taught them and committed to their charge. And this commandment the Apostle had from God, by the revelation of Jesus in him, to preach unto the people that Christ was ordained of God to be the judge of quick and dead, and witnessed that the judge stands at the door, who shall judge the righteous and the wicked according to what he had committed to their charge, and that he hath appointed a day wherein he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead: and in that day God shall judge the secrets of all men by Christ Jesus, according to the apostle's gospel preached by him.

And now seeing that it is so, that he is judge of all, and that all must account to him, must not all see and hear him, their judge and law-giver, who stands at the door of the heart, ready to appear in all, to teach all, and to shew them the way they ought to walk in? And here in the light he shews all what is good, that they

should do justly, and love mercy and walk humbly with God; and so he sets life and death before all people, that they may chose life and live; but refusing to hear him that speaks from heaven, and not obeying his voice that hath long called upon them, and hath long sought after them to have gathered them, but they would have none of his reproofs nor counsel, but did cast his counsels behind their backs—therefore at last he ceaseth to strive with them, and they come to be given up to all manner of evil in their hearts to break forth in them, as may be read in Rom. i. 18 and 19. So all are without excuse, because that which may be known of God is not hid from them in a day of visitation, because God in Christ doth manifest it in them; but when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened; here they knew God, and might have glorified him, but they did not glorify him, and because of this the wrath of God came upon them, and darkness came upon them, because they did not like to retain God in their knowledge; they had him in their knowledge, but did not like to retain him, they might have retained him but would not. For this cause God gave them up to vile affections and works of uncleanness, as may be read in that chapter. And thus these Gentiles, the apostle mentions, not keeping to the Light and Truth in them, to have been led by it, but holding the Truth in unrighteousness, for this cause at last God gave them up to all these unclean things.

So those Gentiles who had not the law outward in the letter as the Jews had, yet the Truth was in them, and taught them to know God, and they might have retained him in their knowledge, and might have glorified him. Otherwise, if they might not have retained him in their knowledge, nor have glorified him as God, if this had not been possible for them to have kept out of these corruptible images of corruptible things, and to have kept out of these filthy things,

they could not have been condemned for what they could not do, this were to charge their sin upon God! But they were disobedient to the Truth in them, and they might have obeyed the Truth, and might have been kept out of all these evil things, and might have been accepted of God, but because of their disobedience it proved otherwise. But the Apostle in the 2nd chapter to the Romans commends those Gentiles who had the work of the law in their hearts, and did the things contained in the law by the nature of it in their hearts; which nature was holy, just and good in those Gentiles; in which they did the things contained in the law, and in which they were a law unto themselves, &c. And the Apostle prefers those Gentiles who did these things contained in the law, to these Jews who had the letter of the law and were the outward circumcision and yet did not keep the law; "for (saith he), if thou be a breaker of the law thy circumcision is made uncircumcision, therefore if the uncircumcision keep the law and righteousness thereof, shall not the uncircumcision be counted for circumcision? and shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? for he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart in the Spirit and not in the letter, whose praise is not of men but of God." There was a nature or principle in which even the worst of the Gentiles in a day or time of visitation knew God, in which nature or principle God taught them this knowledge, and they had God in their knowledge, but did not like to retain him in their knowledge; and this nature or principle which was in the Gentiles by which they were taught the knowledge of God is called the Truth, which they held in unrighteousness, which Truth they did not love nor obey; and if such as wrought so great

abominations as are mentioned in that chapter, had the Spirit of Truth in them and had God in their knowledge, must not then the same Spirit of Truth be in all men? and is it not by this Spirit of Truth in mankind, by which God teacheth and sheweth man what may be known of himself, and where God doth teach, and what God doth teach? And is not Christ there, and doth he not teach the same, since the Father and the Son are one, and the Father is not without the Son, nor the Son without the Father, but he that hath the Son hath the Father also.

And again there were other good Gentiles, who had the work of the law in them, and fulfilled the righteousness of it, as the apostle plainly intimates, who did the things contained in the law. So this proves that both Jew and Gentile, and Christian, have all one Judge, one Law-giver, to whom they must account for what he hath committed unto them; for to all he hath given a law, and none are without a law from the Law-giver, to whom they must all account for that he hath given them, under all their several manners and ways of worship, though outwardly they be many and various, and differing one from another; yet Christ is the Judge, that stands at the door of all their hearts; and he is the faithful Witness, who hath not left himself without a witness in them all, by which he teacheth them some things that are good, and to those good things doth he bear witness in them all, and calls them out of the evil things he shews them all, and doth witness against them, and calls them into the good. And here is the everlasting law by the everlasting Judge, put in all people's hearts, according to which law he will judge the secrets of all hearts; for where no Judge nor law is, there can be no transgression. But there is one Judge and one Law-giver, to wit, Christ; therefore all have a righteous law from Christ in them, the Judge of the world, the Light of the world, that lighteth every man coming into the world. So this law is the light of Christ, in every man coming into

the world, which comes from Christ, the Judge, and the Light of the world, and the Law-giver. And wherein doth this Judge of quick and dead stand at the door, is it not in the light, and is not this door the heart, and doth not Christ, this great Judge, stand at the door of every man and woman's heart, with his light, shewing that which is evil, reproving for it, and calling out of it? and knocking to be [let] into the heart? And if the light be opened to, if the heart open to the light, is not this to open to Christ, and to let him in? Here is his voice in all people in a day of visitation, standing at the door of the heart; the light is his voice, that by which the evil of the heart is seen, which calls out of the evil into the good. If this be not Christ's knocking at the door of the heart, shew where he is, and what is his knocking at this door, and how he stands at it and knocks at it, and what that voice is they are to hear, before they open to him, and before he come in—whether you will say this voice is any outward voice? And those who will not hear nor open to him, but disobey his voice, where is his voice when they disobey it? doth it not speak to them that disobey it; and where doth it speak, without or within? Is there any disobedience or transgression against God, but that which is also against Christ; and is there any true obedience given to God, but that which is also given to Christ? And such in all nations, who fear God, and work righteousness and are accepted, are not such accepted in Christ? do not such fear Christ, who is God's righteousness? can they work righteousness without Christ, or fear God, or be accepted without him? For they who love the Father do also love the Son; they who obey the Father do also obey the Son, for no man knows the Father but the Son, and he to whom the Son will reveal him; so all who know any thing of the Father the Son reveals it. If thou look upon the heavens and the earth, and to the sea, the wonderful flowing and ebbing of it, and the wonderful things thy eyes may look upon above,

in the heavens, and below upon the earth, the Son is near thee to reveal the Father, to shew thee the Father and the great Creator of all these, and innumerable more than our eyes can behold, or our hearts conceive. All mankind know God in some measure, and the Son gives that knowledge in all mankind that God is, that he is to be loved, feared and obeyed; the light in all teacheth this knowledge, therefore the light in all is the light of Christ, the great Judge of the world, and the Light of the world, that lighteth every man coming into the world, that with the light people might come out of darkness, and might come to God in Christ, the Fountain of light; and they who come to the light, they come to Christ, and in the light Christ reveals the Father of lights, and the Fountain of life and love. "God so loved the world, that he gave his only begotten Son into the world, that whosoever believeth on him might not perish, but might have everlasting life." None have everlasting life but in the Son; they who believe on him, who have the Son, have life; and they who believe on him, the Father will not condemn; and they who have the Son have the Father also, for he is the way to the Father, and none come to the Father but by him. "But they who believe not on him, are condemned already, because they believe not on the only begotten Son of God: and this is the condemnation that light is come, but men love darkness," &c. The Son is come a Light, and enlighteneth mankind, that they may believe, and that they may have life, and that with the light man might come to the Father and the Son. John iii. 16, &c. "For every one that doeth evil hates the light, neither cometh to the light, lest his deeds should be reproved." So the evil-doer's hating the light, and not coming to the light, is the cause of his evil deeds and of his condemnation; so the evil-doer is disobedient to the light, "but he that doth truth cometh to the light, that his deeds may be manifest that they are wrought in God." Here Christ comprehends all mankind

under these two names, he that doth evil, and he that doth truth—he that comes to the light and loves it, and he that hates the light and comes not to it—which proves the light of Truth to be in all mankind; for he that doth evil, this is his evil that he doth, because he doth not the truth; he that doth not the truth doth evil, in not doing the truth—the Truth and its light appears in him that doth evil, and convinceth him of his evil deeds and reproves them, but he loves not that which shews him his evil deeds and reproves them, therefore he doth not walk after the light but disobeys it, and doth walk after the evil nature of darkness in his heart. So he is the evil doer that comes not to the light, and Christ names him after that evil nature in him—“every one that doth evil,” mark, *doth evil*, the man that doth evil is the man that comes not to the light, nor to the Truth to do the truth, nor to bring his deeds to the light, but the nature of disobedience works in his heart, and he doth it. So you may see that the light of Truth is in the hearts of them that do evil, for in doing the evil they do not the truth, but disobey the light of Truth, and come not to it, but hate it. But now how should they be disobedient to the light, if it were not in them; and if it appeared not in them, how could they sin against it? But, indeed, it is near him or them that hate it and disobey it, to set their evil deeds before them, and to reprove their evil deeds, but they disobey that which shews them their evil deeds and reproves them.

Now this Truth that reaches unto all with its light, is the everlasting covenant, and the everlasting law, and all who come truly to fear God, they come to this everlasting covenant and law which is light; the [secret] of the Lord is with them that fear him, and he will shew them his covenant, so then those who do not fear God can not see his covenant, it is hid from such as do not fear his name; but all men may fear God, and if all men may fear God, then the light or nature of this true fear of God must be in all men, which is

the nature of the everlasting covenant and law, which is light. For if any be supposed to have nothing of the light in them, which is the nature of the true fear of God, then such are not to be exhorted or called to the fear of God, according to that supposition. For such as have nothing of the nature of the fear of God in them, are not capable of fearing him; but if all are to be exhorted to the fear of God, then they may fear him, and if they may fear him, then they may come into covenant with him; and if they may fear him and come into covenant with him, then the nature of that fear of God, which is the nature of the true covenant and law, (which is the light of Christ,) must be in all in a day of visitation, and doth reach unto all mankind in Christ Jesus. This is the nature of the true fear of God, and everlasting covenant and law, which is the light in all; and all who come into it come into the everlasting covenant, and the fear of the Lord leads into it. Now seeing all the disobedient who make a covenant with hell and death are all blamed and condemned for so doing, and are exhorted to fear God, and cease doing evil and to learn to do well, that so into covenant and agreement they may come with God and Christ, must there not be something of the nature of the fear and of the love of God in their hearts, wherewith it is possible for them to obey, without which it is impossible for them to obey; nor can they be said to be disobedient without it, because without it they are not capable of obedience; and they who are not capable of obedience cannot be charged with disobedience. Can a man be said to obey or disobey that which is not near him, and which his capacity cannot possibly reach unto? If nay, then there is a necessity, that as the evil nature of the evil covenant is in all men who are in that evil covenant, as there is a necessity for them to be in the nature of that covenant, so long as they are in the evil, therefore so long as they are in the evil covenant or agreement with the evil, they must also be in the nature of that covenant

and in agreement with it ; for as there is a breaking off from the one, there is also a breaking off from the other, and as there is a joining with the one, there must also be with the other. And as no man can enter into covenant with hell and death, but as they enter first into the nature of hell and death, which is near, even in their hearts ; so also all that come into the heavenly covenant, into the heavenly agreement with God in Christ Jesus, they must first turn in to the nature of that heavenly covenant, which must of necessity be in them ; or otherwise how can they turn in to it in opposition to the evil nature which is within ? Shall the nature of that evil covenant have that nearness in all men, to be present in all mankind, to tempt and to seek to draw into evil ; and shall not the nature of the good covenant be near in all mankind, to appear in all, to draw them into agreement or covenant with God ? Ah ! what power is this the serpent hath got in men, who will grant that power to Satan which they deny to Christ ! All will grant that, before any enter into any evil covenant or agreement with Satan, that his nature is near and in their hearts, to tempt them before they enter into the evil ; and that this nature is near to tempt all mankind, both them who obey him, and them who obey him not. And yet such place and power hath Satan got in the hearts of men, that they will not allow that power to Christ, to be in all by his light and holy Spirit, to set life and death before them, and to call all to come unto God the Father and Creator of all, who of right ought to rule in all. But we firmly believe that Christ is near to, and is in all by his light, which is the nature of his covenant, which is in all before they come to it, to believe in it ; and as none can enter into the evil covenant and agreement with hell and death, but as they disobey the light, and enter into the nature of hell and death ; so also none can come into the good covenant or agreement with God in Christ Jesus, but as first they turn in to the nature of it, which is the

light with which Christ doth enlighten every man coming into the world, which is in the heart of every one when they obey it, or when they disobey it; for a man cannot obey nor disobey a Spirit, but as it reaches to within him, even in his own heart. The evil spirit is a dark spirit, which whensoever any doth obey it, it is then near in their hearts; and the Spirit of Christ is light, which whensoever any man doth obey it, then it is near in his heart, and as any man disobeys it, then it is also near in his heart, because with the heart he disobeys it. And when the evil spirit doth tempt a good man he withstands it with the good Spirit of God in his heart; for I cannot be said to obey or disobey, love or hate, that which is not within my reach and capacity; that which is not within my reach and capacity I am not chargeable with, neither loving nor hating it, nor with obeying nor disobeying it. God is just and the Judge of all, and the Judge of all the earth will do justly, he will not nor can he condemn any for that which is not within the reach of their power and capacity, which he hath not given them; this he requires not obedience to; and that which he requires not obedience to he cannot charge any with disobedience of. But that which is within one's capacity, which it doth reach unto, and unto which they may or might have reached, which their disobedience hinders them reaching to, which through obedience they might have reached to or yet may reach to—such are chargeable with disobedience to that good Spirit and light which hath reached their hearts, which they might or may obey. So that which is within one's capacity, which they may reach, and if they do not reach to the same, such are condemnable though they have never reached thereto; and justly and out of their own mouth are they condemned, because through their disobedience they are held back from the possession of the good things which through their obedience they might have obtained and possessed. So that as by

the first man Adam's disobedience came into all mankind the nature of sin and unbelief, so also by Christ Jesus, the second Adam, is come into all mankind, that nature of light wherein mankind is visited again in Christ Jesus, the Light of the world, that lighteth every man coming into the world, which is the nature of faith, through which all may believe in the day of visitation, which light is the nature of the fear and love of God, that wherein all men may come into the love and fear of God in Christ Jesus, which brings into covenant with him. And if this holy principle of light were not in all, then it were in vain to preach God or Christ unto them, in whom this principle of light were not; for that which is knowable of God and Christ is knowable in man, in a principle suitable to the nature of Him that is to be known, loved and worshipped, who is a Spirit, and in Spirit is known and worshipped. Now all to whom we are to preach God and Christ, we are to direct them to a principle within them, suitable to the nature of God, for unless they come into such a principle, they can never know nor worship God, as he is in himself, who is Light, Life, Power, and a Holy Spirit. And thereto all who are called and exhorted to the faith and belief in God, and in Christ, must be directed,—to a principle that is living and spiritual, and is light; because whatsoever is truly known of God and of Christ, must be made known within man, in its own principle and nature. As the knowledge is heavenly, so the principle in which this knowledge is received, is from Him who is from above; therefore the principle must be suitable, it must be from above. So as ye fear God, and love him, ye turn in to the principle thereof, the light, the nature of the good covenant, with all who keep the good covenant, the everlasting covenant of light, they keep in the light, the nature of it. And as they do not break off from the light, they do not break the everlasting covenant; but they who keep not in the light, they keep not agreement with God nor with Christ the

Light. See Isa. lii. 6, 7. Take notice, all people, that Christ the Light, is the covenant who is given for a light to the Gentiles, and for a covenant to the people; and you may see the prison-house is within man, in the darkness of his heart; but Christ, the covenant of light is given, a light into the world, who is the light of the world, and lighteth every man with light, that with the light man may be led out of darkness, the prison-house: and then walking in the light they walk in agreement with God and with Christ, and so in covenant with God and Christ, and then the covenant or agreement with hell and death, comes to be broken and disannulled; and all who transgress and break covenant with God, in Christ Jesus, it is as they go from the nature of it, the light, in their own hearts.

Now if there were not something of the holy nature of this holy covenant in all men, they could not be chargeable with breaking of it, nor liable to keep it, if the nature of it did not reach and come into their hearts; for none can keep this spiritual covenant, but as its nature is felt in the heart, and none can break it but as first the nature of it is in the heart. For with the heart men turn from the everlasting covenant and law, which is light, for that which is not in being in a principle in man and to man, cannot be known by man, nor obeyed, nor can he be said to disobey that which is not in being in him, in the principle of it. But Christ Jesus is the one Judge, and the one Law-giver, and the law he gives is according to the gospel, and this law and everlasting covenant is in being in all men, in the principle thereof, because the secrets of all men's hearts must be judged according to the gospel; therefore that law by which they must be judged must be a gospel law, and the nature of it must be in all men. How should all men's hearts, yea, the secrets of all men's hearts, be judged according to the gospel, if that law and nature of it be not in being in all men in a gospel principle? If such a nature and principle

be supposed not to be in all, then these supposed to want it, cannot be supposed to be capable of obedience or disobedience to the gospel, and so cannot be condemned for the want of the knowledge of the gospel, not having any thing of that principle of that knowledge in them. But if Christ be the Judge of all, and if all must account to him, and seeing this account must be according to the gospel, then all mankind must have that nature and principle in them, in which they may come unto God by Jesus Christ; which nature and principle must be according to the gospel, which nature and principle is light, and is in all mankind, and is by Christ in all. And they who disobey this light disobey Christ, and they who disobey Christ disobey the gospel, and must by Christ be judged according to the gospel, which could not be, if this light in all were not according to the gospel, and saving and sufficient to lead unto God. But this light in all mankind being according to the gospel, and sufficient to lead all who believe in it, unto God, it is also sufficient to condemn all who do not believe in it; for such who do not come to it, are therefore justly condemned, because it is sufficient, and because they may come unto it, and may be led by it out of all evil, into the good. For if there be not that in all, in which all in a day may come unto God by Christ, and which is sufficient, then how can all that do not come unto him by Jesus Christ, be condemned for not coming unto him? Must they be condemned for not coming unto him in that which is not sufficient, and for not improvement of that which is not sufficient? But if this cannot be, then all must have that light in them which is sufficient, in which all in a day of visitation may come unto God by Jesus Christ. Now if all may come unto God by Christ, in a day, then all have in them that light which is sufficient, because none may, neither are any bound or required to come to God, in that which is not sufficient; but now all men are bound, and it is a duty upon all, and

that which God requires of all, that they may come unto him; therefore he hath placed that in all, even that light by Jesus Christ, which is sufficient, in which all may answer the call and requirings of the Lord, and may come into covenant or agreement with him. And all who come not unto him, but perish in their sins, they had that which was sufficient, and they had a time and day wherein they might have improved it to the salvation of their souls. For obedience is not required to that which is insufficient, but to that which is sufficient. So the disobedient and unfaithful ever were and still are disobedient to that which in its own nature is sufficient, for none are said to be disobedient to an insufficient Spirit or light.

This proves that the light in all, wherewith Christ doth enlighten them, is a gospel sufficient light, which the faithful do obey, which is the same light which the unfaithful do disobey. So the gospel law must once be in being, in a principle of life in all, before there be obedience or disobedience; for the law is before the transgression of it, in being in the hearts of all that do disobey it, I say it is in being in all their hearts, in the principle of it, for where there is no law there can be no transgression. And this law can be no outward book or writing, but it must be in being in a principle of life in all, because no outward law can be able to answer to all men's conditions upon earth; but this law can, because it is placed in all in the principle and nature of it, which is the light of Christ in all, which is universal and invisible, which no outward writing can be. See Rom. viii. where the apostle said, that the law of the Spirit of life in Christ Jesus, had set him free from the law of sin and death, God sending his own Son in the flesh for this end, that he might do that which the outward law could not do, viz.: to condemn sin in the flesh, that the righteousness of the law might be fulfilled in them, who walk not after the flesh but after the Spirit. For they who walk after the law and lust of the flesh, do mind the

things of the flesh, but such who walk after the law of the Spirit, do mind the things of the Spirit. For the law in the members wars against the law in the mind; so then both laws work in opposition, the one to the other within; and unto which law a man gives up himself to fulfil, that prevails. So that even there where the law of sin and death prevails, I say even there is the true law in being, in that soul in its own principle, though disobeyed and withstood, yet it remains in being in the soul, in its own principle, and against it are all sins committed, which are all the transgression of this universal sufficient law of light; and no other law whatsoever is fully sufficient. See Heb. viii. 7, &c. "For if that first covenant had been faultless, then should no place have been sought for the second." Now the outward covenant had also ordinances of Divine service, and a worldly sanctuary, and tabernacle and sacrifices, gifts and offerings. The Holy Ghost signifying by all these things outwardly, that the substance of them was not yet come: but all these could not make him that did these services perfect, as pertaining to the conscience. But this everlasting law of light, and covenant of light, reacheth where no outward law can come; this law of life in Christ Jesus, reaches to the consciences of all mankind, and answers to every particular condition and state any can be in upon the whole earth, that have not sinned out their day; for such a law there is an absolute need of, because there is not any law without, which ever was ingraven or writ outwardly, and that was seen or read with outward eyes, that ever was universally sufficient, or any where sufficient to answer all conditions and states. For the outward temple and outward sanctuary, and tabernacle and priesthood under the law, and in the time of the prophets, and all the whole body of their outward things and services, though they had a glory beyond the glory of all the temples, and priests and worships in the whole earth, yet the Lord found fault with that first covenant; and

that first covenant and priesthood, and the law by it set up, was to end in Christ Jesus, the everlasting high priest, who brings in an everlasting priesthood, law and covenant, that is over all and universal, which reaches to all mankind, who is a perfect priest that never dies, but lives for ever. "We have such a high priest, who is set on the right hand of the throne of the Majesty of heaven, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man;" for it is ordained that every high priest offer gifts and sacrifices, but Christ hath offered up himself once for all, and all the former were to end in him. "For" saith the apostle, "if the first covenant had been faultless, then should no place have been sought for the second, for having found fault with the first covenant he saith, Behold the days come when I will make a new covenant with the house of Israel and with the house of Judah, saith the Lord, not according to that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they did not continue in my covenant, and I regarded them not saith the Lord. For this is the covenant I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their mind and write them in their hearts," &c. Then the first covenant, and what to it pertained, as temple and priesthood, sacrifices and offerings, and washings and sprinklings, were to pass away, and end in Christ Jesus, the everlasting high-priest and minister of a better sanctuary and tabernacle which God and not man pitched. Now this covenant and law is perfect, and faultless and everlasting, and reaches over all the world, and is in all mankind; the nature of it which is light is in all, even the light of that high priest, and minister of that temple and tabernacle that is not of man's building and pitching. but is within, in the inward parts. All may come into this holy law or light and into this new covenant, which

is always a new law and a new covenant, always living and faultless, which all who witness it, who come to it, and live in it, do know, which is the law of the Spirit of life in Christ Jesus the light, which is sufficient to find out all the hidden works of darkness, and to manifest them, and to lead out of them unto God all such who come unto this law and light and covenant of light. No condition any can be in but with the light they may find it out, and it will sufficiently open their conditions unto them, and become their guide and counsellor, as they walk therein. This is that great high priest and that great prophet Moses wrote of, and the apostle witnesseth to, that speaketh from heaven, that whosoever will not hear him must be cut off from among the people; all are to hear him in the light, the everlasting law written in the inward parts, here all may hear him and may look unto him. But if they will not, to whom will they turn, or to whom will they flee, or to what judge will they turn, to whom will they appeal from him, if they will not hear the beloved Son in whom the Father is well pleased, who said "Hear ye him!" So you must all see him, and hear him and come to the Father by him, in the light he hath lighted you withal, otherwise he cannot be heard and seen but in the light, neither can any come to the Father by him, but in that light he hath lighted them with. None can come into covenant with him and know him, the everlasting high priest, but as they come to the light he hath lighted them with to walk therein; and all such as will not that he rule over them in the light, Satan in the darkness will rule over them; and all his enemies that would not that he should rule over them, even Christ Jesus, that covenant of light and law, which is light, wherewith they are lighted, he will slay them, and they must be cut off from among the Lord's people, who all walk in the light of the Lamb, who are saved in the light of the Lamb, who is given for a covenant to the people, and for a light to the Gentiles,

and for salvation to the ends of the earth. This is he, the Light of the world, that lighteth every man coming into the world, that is the covenant of light given for salvation unto the ends of the earth. Was there ever a covenant given before this or besides this covenant of light, that could reach to the ends of the earth, that ever was given for salvation to the ends of the earth? But this Light, with which every one is lighted, is given for salvation to the ends of the earth; and this is the everlasting covenant and everlasting law which is light, and none can know salvation but in the light they are lighted with; and if they will not come to this light in them and walk in it, they will not come to Christ, and so will not come to salvation, and then they will not obey the Father, who would have all hear the Son. But they will not hear him, who reject the light he hath lighted them withal, and so must be cut off from among the Lord's people; for all such are his enemies who will not hear him in the light, and will not that he rule over them in the light: he will bring them all to judgment, and they must all be slain before him. Why? Because they would not that he should rule over them: so then he would have ruled over them, but they would not; he was willing to have ruled over them and to have subdued them, they might have submitted unto him, and might have come into covenant with him, and might have known salvation in the light, and he would soon have subdued all their enemies, and they would not, therefore are they justly cut off and slain before him. This proves the light in all to be saving and sufficient for salvation to the ends of the earth, for that which is given for salvation must be sufficient to save, so it must reach unto all mankind, unto all that receive it in love, and unto all that do not receive it in love, seeing it is given for salvation to the ends of the earth. Now no outward law or covenant of writing or graving can be this universal law and covenant which is light, nothing that can be read with outward

eyes can be this covenant or law which is given for salvation to the ends of the earth ; but only this light with which Christ enlighteneth every man coming into the world, which reacheth indeed to the ends of the earth ; and in the light is the salvation reached forth and held forth, to the ends of the earth, which answers to all conditions of people upon the earth, wherein they all learn to know, (and it is revealed in them all) that there is one God, and that he is to be loved, feared and worshipped. Now the question is whether the Son of God gives this knowledge or revelation, for this is an universal knowledge or revelation of the Father, that he is, and that he is to be loved, feared and worshipped in all things. Now if any will say that this light in all is not by Christ, a saving sufficient light, placed by him, and if thereupon any will deny this universal revelation to be by Christ, yet they cannot deny but it must be by some one, for it is, and it is in this light, that this universal revelation of the Father is given to the ends of the earth ; so this light and this revelation in it, must be given by some one, and if not by the Son, then tell us by whom this light and revelation is given ; and let this light and revelation of it derive its name from him, the giver of it, whoever he be. Now, if you cannot tell us what this light is, and by whom it is in all, or by what other it is placed in all, than by the Son, then we have ground to suspect your knowledge, and that you do not know that it is not in all by the Son, but by some other, and cannot tell by what other it is in all.

But with much more certainty may all believe it to be the Son of God, by whom this light is in all, and this revelation, and that this light is sufficient and saving, and is given by Christ for salvation to the ends of the earth. If the Son of God may be believed, and if you will believe what the Father hath said of the Son, see these Scriptures—that all are to hear him, and all are to believe in him, and all are to obey, honour and worship him, and all who will not must be

cut off,—that all power and judgment in heaven, and in earth, is given and committed to him; and none know the Father but the Son, and he to whom the Son will reveal him. And now here is an universal revelation of the Father: and if you will say that this light and revelation is not by the Son, and you cannot tell by what other, is not this to derogate from the Son's power, and to give his glory to another, you know not to whom? is not this to deny him his due, and to deny him the power the Father hath given him, and to lessen and diminish his power? So I see not how it can be avoided, but of necessity, you must be driven to confess, that this light and revelation must be by Christ, the Son of God, which cannot be denied, unless both truth, Scripture and reason be denied, for all these three are against such as deny it, and cannot shew another by whom it is: which is absurd and ridiculous to say it is by another, and not by Christ, and yet cannot, according to truth, Scripture nor reason, shew why it is not by him, nor who that other is by whom it is. But if they say it is by the Father, then we shall prove it to be also by the Son, and that they who deny it to be by the Son, do also deny it to be by the Father, because the Father doth nothing without the Son, for the Son is in the Father, and the Father is in the Son, and they are one; and they that deny the power and work of the Son, to be his power and work, such deny both the Father and the Son; and such as say his light, which is the power, is not sufficient nor saving, such deny both the light and power of the Father and the Son. But now if this light be an universal going forth of the power of the Father in the Son (as I affirm it is) in all mankind, working this revelation in all, convincing and repressing all of the evil, and inviting to the good; then such as say this light is insufficient, and slight it in themselves, and strive to beget in all a slight esteem of it, such deny the power of the Father going forth in the Son of God into all mankind, and such deny the work

of the power of the Father and of the Son in all, which alone works this universal revelation in all. But if any be driven of necessity to confess that this light and this revelation must be by the Son, and that this light is the going forth of the Father's power in the Son, in all men, then this must also be granted, that this light is the nature and foundation laid in all mankind, for faith and believing, laid and placed by Christ in all men.

Now all this being granted, it is then seen how and wherein the gospel of Christ is preached in and to every creature, man and woman, coming into the world, and how and in what all men are left without excuse by his coming, and how the Lord and his followers are clear of the blood of all men, and man's destruction alone of himself. Now this being seriously weighed and considered, granted and believed, then you will plainly see the truth of these things. But and if any will deny this light in all to be of Christ, and sufficient and saving, then how will they, or can they, shew how these Scriptures can be verified and fulfilled, concerning the Son, that he is given for a light to the Gentiles, and for salvation to the ends of the earth, and for a covenant of light, and that he shall judge the secrets of all men's hearts according to the gospel: and how is all power and judgment committed and given unto him; and how and in what is the gospel preached unto all men, how they can be said to be disobedient to the gospel, who have it not tendered unto them? and if it be tendered unto them, it must be tendered by and in some thing of the nature of the gospel; and such to whom it is tendered, must there not be in them a principle suitable to the gospel, in which they are capable of the tender of the gospel? Now you who deny this light in all to be by Christ, and in all, shew us in and by what the gospel is preached and tendered to all, and to what it is tendered and preached in all, whether there be that in all which is capable of the tender of the gospel, and if there be,

demonstrate what it is, and whether it be possible that they may embrace the tender of the gospel, in the way and manner it is tendered. How you that deny the light in all to be a gospel light, can show how all these things are fulfilled by Christ, according to Scripture, truth and reason, I see not. But all who believe in the light and walk in it, and are grown up in it to a good understanding, do see all these things how they are true and fulfilled by him in the light, and to be wrought by him. But they who believe not in the light, they cannot see nor demonstrate how these things are wrought by Christ. For when the devil works any evil in and by man as his instrument, he works in his own nature of darkness in him, and must this be granted to the devil that he hath this power, and that universally in all mankind before conversion to God, and will any presume to deny the Son this power which is granted that Satan hath in all mankind, who hath no right to rule in man? But Christ hath the right to rule in man. And if this universal power be granted to Satan that he hath sown his evil nature as an evil seed in all Adam's posterity, in which he works by man as his instrument in his nature and power, and spirit of darkness and unbelief,—shall not the Son of God be acknowledged that he hath sown the seed of faith, light, life and salvation in all mankind? Shall it not be granted that the nature of faith, light, life and salvation and of righteousness doth reach as far as the nature of unbelief, death and darkness, destruction and unrighteousness doth reach? Oh! horrible ingratitude! Oh! what power and place hath the devil got in people, and indeed this is the serpent's great work for which he useth all his strength and policy, to keep people ignorant of the light and of the power and virtue of it. For if the light come and shine forth in the heart, and be known, believed in and trusted to, then Satan's kingdom cannot stand but must down.

So all believe in the light, that into covenant with God you may come in Christ Jesus, and into covenant

one with another in Christ Jesus, which cannot be broken, as there is a walking in the light. This covenant of light exceeds all outward covenants and laws, because this covenant of light is always incorruptible, and nothing can separate a man from it if he be faithful; all outward force and violence cannot force nor overcome, nor take this law and covenant from him, nor wrest it, nor cloud, or darken it; nor can hinder him from seeing, and reading, and understanding it; and it is inwardly nigh unto him at all times and in all places. If his body be tormented, yet the tormentor or persecutor of his body, cannot reach the law of his mind, this everlasting covenant, to take it from him, nor hinder him from seeing into it, and reading in it. And if the persecutor should be permitted to kill the body, yet still this law of light and covenant of the light remains with the mind in all the torments of the body, which all these torments cannot vanquish in the mind that is established in this new and everlasting covenant, and law of light, life and liberty. But all outward laws engraven upon stone, or wrote and printed in books, can be taken away with men's hands; and even when we have the use of them and benefit of them, which are outward in print, how are they wrested according to the various minds and vain apprehensions of men, and wrested also by translators; and if in the letter they were exact and perfect, as they were first expressed, yet few have them, and many thousands cannot read them, and so take them upon the report, and many thousands of other nations have them not at all; and even to them who have them, and can read them, yet are they a sealed book until they come in, within themselves, into the law and covenant of light, from which holy men's writings were given forth and written, in which they are truly read again, and understood by them that come after. And, moreover, there is a great imperfection in all outward writings and laws, being compared with the inward law and writing of the new covenant within, because the

writing without must be looked upon with the outward eyes, and the mind must be busy to understand what is written without, and looked upon with the outward eyes. Now the eyes without cannot see the things written of (which are spiritual things), nor can the words looked upon in the book open themselves, nor explain themselves; but there must be an inward eye, and an inward explainer and interpreter of the mind of the writer, which the bare writing cannot do. Now, the inward law is excellent, and far excels, because it is invisible, and is always near, and immediately present with the mind, even in the night season, and can point at the most secret thoughts and intents of the mind, and show them, and give power against them; wherein one may distinctly read within the motions of the heart and its innermost inclinations and intents, whether they be good or evil; and wherein the particular requirings of the Lord, to every man's heart may be seen, and whether there be obedience thereto, which all outward laws fall infinitely short of answering to the several conditions of people in these and the like things. And in respect of this inward law, all outward laws written in books are but general, and can never answer to the many and various conditions people are in; and being without it, are at a distance from the mind, and the mind being within, and living and moving, and all outward laws and covenants laid down in writing not being living, and also by being without, cannot be present with the mind that is living, and moving, and is within,—therefore are they weak, as to the answering the various conditions, and moving to and fro of the minds of people. And when I come to the outward law, covenant, or outward testimony, that which is without cannot be active to move, and meet my mind to declare itself, or to open itself unto my mind; but the looker on and reader of that which is written, must be exercised in mind to understand what he reads; and if he have not an inclination to read, then the outward writing cannot move upon

his mind, nor draw, nor incline, nor exhort him to come and read ; and if he cannot read, what then must he do, if it depend upon the outward reading. And as for him that hath the book, and a mind to read, what must give him the understanding of that he reads ? sure not the outward eyes, nor the thing which the outward eyes look upon. Then that which sees and reads, and knows and understands, must be within, and also that which reaches to, and opens the understanding, must be invisible, and must be within, and not without. And if the mind join to a wrong spirit, then that mind will understand and interpret with a wrong spirit, according to the spirit joined to, and the outward writing cannot let the man see that his spirit and interpretation, and understanding is wrong. But if the mind be joined to the light of Jesus, and he walk in it, then he finds out the mind of the writer, and wrests it not, as there is a growth into the Spirit and life that gave forth holy writings. But the writings without cannot distinguish betwixt these two spirits, that of light and that of darkness ; the writing cannot move and meet the mind, and speak in and to the mind, to distinguish betwixt the right and wrong spirit. But the Spirit that overcomes the mind, that moves and acts the mind, and all according to its nature, gives the meaning whether true or false ; [even] this inward law and light which is living and invisible, and universally moving, and reacheth to all the children of men, and shews in them all that which may be known of God. Rom. i. 19.

And in a day of visitation, this light is near unto all to show them whether they do according to what God shows unto them, and requires of them, and calls them out of the evil into the good. And the light teaches these fundamental things infallibly and irresistibly in all mankind ; none so wicked as that they can avoid a being taught and coming to know these fundamental things, namely, that God is and that he is to be loved, feared and obeyed ; these things are

and for salvation to the ends of the earth. This is he, the Light of the world, that lighteth every man coming into the world, that is the covenant of light given for salvation unto the ends of the earth. Was there ever a covenant given before this or besides this covenant of light, that could reach to the ends of the earth, that ever was given for salvation to the ends of the earth? But this Light, with which every one is lighted, is given for salvation to the ends of the earth; and this is the everlasting covenant and everlasting law which is light, and none can know salvation but in the light they are lighted with; and if they will not come to this light in them and walk in it, they will not come to Christ, and so will not come to salvation, and then they will not obey the Father, who would have all hear the Son. But they will not hear him, who reject the light he hath lighted them withal, and so must be cut off from among the Lord's people; for all such are his enemies who will not hear him in the light, and will not that he rule over them in the light: he will bring them all to judgment, and they must all be slain before him. Why? Because they would not that he should rule over them: so then he would have ruled over them, but they would not; he was willing to have ruled over them and to have subdued them, they might have submitted unto him, and might have come into covenant with him, and might have known salvation in the light, and he would soon have subdued all their enemies, and they would not, therefore are they justly cut off and slain before him. This proves the light in all to be saving and sufficient for salvation to the ends of the earth, for that which is given for salvation must be sufficient to save, so it must reach unto all mankind, unto all that receive it in love, and unto all that do not receive it in love, seeing it is given for salvation to the ends of the earth. Now no outward law or covenant of writing or graving can be this universal law and covenant which is light, nothing that can be read with outward

eyes can be this covenant or law which is given for salvation to the ends of the earth ; but only this light with which Christ enlighteneth every man coming into the world, which reacheth indeed to the ends of the earth ; and in the light is the salvation reached forth and held forth, to the ends of the earth, which answers to all conditions of people upon the earth, wherein they all learn to know, (and it is revealed in them all) that there is one God, and that he is to be loved, feared and worshipped. Now the question is whether the Son of God gives this knowledge or revelation, for this is an universal knowledge or revelation of the Father, that he is, and that he is to be loved, feared and worshipped in all things. Now if any will say that this light in all is not by Christ, a saving sufficient light, placed by him, and if thereupon any will deny this universal revelation to be by Christ, yet they cannot deny but it must be by some one, for it is, and it is in this light, that this universal revelation of the Father is given to the ends of the earth ; so this light and this revelation in it, must be given by some one, and if not by the Son, then tell us by whom this light and revelation is given ; and let this light and revelation of it derive its name from him, the giver of it, whoever he be. Now, if you cannot tell us what this light is, and by whom it is in all, or by what other it is placed in all, than by the Son, then we have ground to suspect your knowledge, and that you do not know that it is not in all by the Son, but by some other, and cannot tell by what other it is in all.

But with much more certainty may all believe it to be the Son of God, by whom this light is in all, and this revelation, and that this light is sufficient and saving, and is given by Christ for salvation to the ends of the earth. If the Son of God may be believed, and if you will believe what the Father hath said of the Son, see these Scriptures—that all are to hear him, and all are to believe in him, and all are to obey, honour and worship him, and all who will not must be

hid and veiled in them, that it becomes even as darkness unto them, so that the very day becomes dark unto them, and then "great is that darkness !" But this is by often quenching the light, which they might have believed in, and might have followed it, and been led by it out of darkness ; but that after, by often quenching the light, they at last come to pass all feeling, and to have the light taken from them, and their consciences to be seared as with a hot iron, and the Spirit of the Lord to cease striving with them, and so to be taken from them, as to cease calling them any more to repentance. And yet still in in such it may be said to be in them, (in a sense) the Just lying slain in them ; and the time, I say, will come, that they shall find the Spirit of the Lord is still in them, when he shall arise by his light and Spirit, and roar in them by his judgments ; then shall that Spirit and light arise in them for God, and bring up all their evil deeds, and shall bring again before them all their tender visitations unto their sight, which they have slighted. So that Spirit that visited them, and followed them, and called unto them, which they grieved, resisted, quenched and slew (as to them), it shall arise in them, and bring all to remembrance again, and then shall the worst of men know that the Spirit and light of Jesus was in them, and called unto them, and that they had a day wherein they might have turned unto him, and might have found mercy in his sight ; but they forsook their own mercies, and would none of his salvation, but rejected the great salvation that followed them in a day : and such have not spoken, lived nor acted according to the Word and light thereof in them.

And moreover, this we acknowledge, that all who walk in the true light, who also have the Scriptures, as they walk in the true light, they speak and do according to the Scriptures, because they walk according to that living Word they came from. And also even such who have not the Scriptures, when they

come to walk in the light, and act and speak according to it, they also live, speak and act according to the Scriptures of truth, though they have them not; yet they speak and act according to the righteousness of them, according to that Word they came from. And all who have Scripture, and who have them not, that speak and act contrary to them, and the Word and righteousness which they came from, it is not because (simply considered,) there is no light in them, but because they act not according to that light, but contrary to it; which indeed, at last, they may come to have the light taken from them, as before said. So all who have or have not Scripture, who do not truth, they come not to the light with their words and deeds, and do not love the light; and this is the cause that they neither speak nor act according to the Scriptures, the words of God, they neither speak nor act according to the righteousness of them, or the Word they came from. And so let Christ's words recorded in Scripture be minded, "He that doeth truth cometh to the light, but he that doth not truth cometh not to the light"—so truth and light is in all, but all do not come to the truth nor light to do it, nor to walk in it, but they rebel against the light. And how can they be said to rebel against the light, that have not the light in them to rebel against? and how can they be said not to do the truth, who have it not to do? and how can they be said to hate the light, or not to come to it, who have it not to hate nor come to? how can any walk in the light, who have it not to walk in? If any be condemnable for not doing of the truth, nor walking in the light, then of necessity the truth and light must be within their reach, it must be near them, yea they must have it in them; if they have not the light and truth in them, they can never be condemnable for that which they have not. But the light of Truth and the law of Truth is in all in a day of visitation, in which law they may walk, and they may be doers of the Truth,

and may walk in the light thereof; and therefore are they justly condemned that do not walk therein, because they have the law of Truth, the light in them, and yet do not the truth, neither come to the light, but hate the light, and so into covenant with God in Christ they come not. And the apostle saith, "As many as have sinned without law, shall perish without law, and as many as have sinned in the law, shall be judged by the law;" so those who have sinned without Moses' law and the prophets, and who have not the Scriptures, what shall they be judged by, and against whom do they sin, who have not Scripture? Seeing they sin, surely it must be against some law, for sin is the breach of a righteous law, and want of submission to that law against which they sin; for they have not Moses' law nor the Scriptures, yet some law they must have, against which they sin, and to which they do not submit: so this is their sin, they ought to obey something which they do not obey, and to walk in something which they do not walk in, and this is their sin, and they who continue therein, then in their sin shall they perish. Now Christ saith, without any limitation or restriction whatsoever, but to the truth and light alone, "he that doeth truth cometh to the light," then "he that doth not truth, comes not to the light;" and therefore it follows, that his evil and sin is his not doing truth, and his not coming to the light. This comprehends all the evil that is done, and also all the good, "every one that doth evil hates the light, neither comes to the light," &c. This is the sin of all men that be in sin, both who have Scripture and such who have them not, their evil and sin is this, they do not truth, they come not to the light; but all such (whether they have or have not the Scriptures), who do the truth, and come to the light and walk therein, they fulfil Scripture, as it is written, "In all nations such as fear God, and worketh righteousness, are accepted of him;" and such do the truth, and come to the light, who work the righteousness, and

live in the fear of God, such answer the righteousness of Moses and the prophets, in the Spirit, though they have them not in the letter, and speak and act according to that Word that dwelt in Moses and in the prophets; and such have the true law and testimony also.

And the apostle saith, "But now the righteousness of God without the law is manifested, being witnessed, even the righteousness which is of God, by the faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference." This righteousness comes not by the law, as the apostle saith, and also he saith, the law is not of faith, but the man that doth them shall live in them; and also he saith, the inheritance is not of the law, and yet there is a law that is of faith, through which righteousness comes, and in which is the inheritance, which is the law of faith, the law of Truth, the royal law, the law of liberty, the law of righteousness, the law of the Spirit of life that is in Christ Jesus, which law is light, which reacheth over all to all mankind, in Christ, the Light of the world, that lighteth every man coming into the world. Romans iii. 21, 22; Galatians ii. 21; iii. 12, 18. Now this righteousness of God, which is by Christ, is come upon all, without any difference of Jew, Gentile or Christian, who do believe. But then what is unto them due, and upon all such, both Jews and Gentiles, and Christians, so called, who do not believe, who are not in that faith that works by love, to the purifying of the heart? "tribulation and anguish, upon every soul that doth evil," &c. And this is the evil that the evil doer doth, his hating the light, and his not doing the Truth, and his not coming to the light, which is the everlasting law written in the heart. And again, the Apostle saith, "If there had been a law given, which could have given life, verily righteousness had been by the law," Gal. iii. 21, but righteousness is not by any outward law, because no outward law can give life. But this law of Truth, and law of righteousness, which is light, giveth life unto all who live after it. And all this life, and light,

and truth, and righteousness, comes in by Jesus, who sends forth his light into all mankind, who lighteth every man coming into the world; for in him was and is life, and he the Life is the Light of men, and all who come to live in the light of Life, we know such come to have the righteousness of the law, which was given by Moses, fulfilled in them. But this law of light and life is given by Jesus, for (saith the apostle) "the law of the Spirit of life in Christ Jesus, hath set me free from the law of sin and death, for what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 1, &c. Here are two laws, the one the law of sin and death, this law takes its name from its nature of sin and of death, law of sin and law of death; and this evil law is within, in its own nature of sin and death, and sin brings death. But now, is there nothing of the nature of the true law in them, who are led away with sin, and with the law of death? What is that they do sin against? is not that *life* in its nature, against which the sinner doth sin, and by his sin brings death? but as his sin brings death, there is some life there surely in that man, against which he sins, and by his sin death grows upon him, and he dies from the life against which he sins. And the wages of sin is death; it follows upon every act of sin which is against life, death comes over the creature more than before, and there is a daily dying from the true life, as men sin daily against it. So then there is a good law, and a bad law, in every man; and he that lives in the bad law, he sins against the good; that in which he sins is the nature of the bad law; that against which he sinneth, and that which he transgresseth, is the nature of the good law which is in him, which holy nature he slayeth daily as to himself, by his sinning, and dies daily from that life or nature of the true law, against which he sins. But he that comes under the nature of the

good law, cannot miss coming under its law and government, which is holy ; which law takes its name from its holy nature, and is called the law of the Spirit of life, which is in Christ Jesus, and by him in the light ; for he is the Life and Light of men, and none can witness the fulfilling of the righteousness of the law in them, but as they cease to walk after the flesh, and do walk after the Spirit. Now all who do walk after the law of sin and death, is there nothing of the law of the Spirit of life in them, to which they may turn ? If nothing of that law be in all mankind, but if any be supposed to be without it, and to have nothing in them but the law of sin and death, what is that law, and where is that law which they do transgress ? Whether is that law which they transgress by or from Jesus ? and if not by him, then by whom is it ?

Now as there is a daily walking in, and obeying of the Spirit of life, which is the nature of this law, in every act of true obedience there follows life ; they die daily to the spirit of sin and death, and grow daily into life and into the Spirit of life, and under its law and government, which daily frees from the law of sin and death. And here the light, life, Spirit and grace, by Jesus Christ, comes to take place in the heart, and the faith, and the righteousness of faith to stand in the power of God, and to stand in the inheritance of life ; which could not come, nor be given by the law of Moses, nor indeed, can come or be given by any outward law or outward writing, but comes in, and is given by that law and inward covenant, which is the covenant of light, grace and truth, life and righteousness, which is the substance of the outward laws and covenant, tabernacle and temple, and sanctuary, and offering and services, meats and drinks, washings and sprinklings, &c., which were all shadows without, of the heavenly substance, and the heavenly temple, and house and church of God, and of the heavenly things that then were to come, and were not yet come in, bu-

now are come in by Jesus Christ, and spring up in us, glory to his name! And we need none of these shadows, though they had a time and a glory, yet are not worthy to be compared with the substance of them all, when it is come and is possessed. For life and grace, faith and righteousness, came not in by these outward things, nor by the law that set them up; but all the good things, substantial and heavenly things, come in by Jesus, and all substantial virtues come in by him, who is the everlasting covenant of life, light and grace, which reacheth to the ends of the earth for salvation, and not for the destruction of any man's life. This is the universal love of God to all mankind in Christ Jesus, the Light of the world, (that is the true Light, which lighteneth every man coming into the world), and this is the everlasting gospel which is preached, the glad tidings which is preached by Christ Jesus, in the light unto all men, or every creature under heaven, that all may come to God by Jesus Christ, the Light, who is the way to God again in the light, wherewith he lighteth every man coming into the world; who is the second Adam, the Lord from heaven, the quickening Spirit, that all might come to him in the light, and no longer walk in darkness, &c. to have life in him, and no longer walk in death. Is not this gospel, is not this glad tidings, good news, that as Satan hath brought in the evil news, the evil tidings, namely, that nature and seed of sin, hell, death and darkness, destruction and unbelief into all mankind, through the first Adam,—that to countervail all this, Christ, the second Adam, the Lord from heaven, the quickening Spirit, is come, in whom is the light of the world, and lighteth every man coming into the world, that all might believe in him, and might come to have everlasting life, and light and salvation in him, and be led out of all death and darkness, and out of the nature of it, and be possessed with the power of life, and nature of righteousness? As the news that came in by the fall of the first Adam were sad news,

and sad tidings, to all his posterity, is not this the good news, in Christ, the Light of the world? Is not this the glad tidings, that none need to perish, if they believe on him, the Light, who hath lighted all men, that they might come to him, and may believe in him, and might follow him, and not abide in darkness, but might come to him, and have life in him, who is come that man might have life in him, who is come not to destroy men's lives, but to save men alive, and to deliver their souls and bodies from the destroyer, that seeks to destroy men's souls and bodies. Is not this the gospel, the good news, and glad tidings to all mankind, which reaches to all mankind, in Christ Jesus, the Light, that lighteth them? Blessed are they who believe this, and receive the true faith thereof, and stand in it to the end! All who come to keep this law and covenant of light and life, they need not make any other covenant; this is a better law, and a better covenant, than any man can make; and if God found fault with that covenant, which was graven upon the tables of stone, then surely it is time for all covenant makers, and covenant breakers, to lay aside all man's covenants, of man's making, about which there hath been so much bloodshed and killing one another, and forcing one another to keep them; and yet the forcers themselves keep them not. I say, it is time to lay aside all covenants of man's making and breaking, and set about entering into God's everlasting covenant, which he hath made with mankind in Christ, the Light of the world, who lighteth every man coming into the world; which light is planted in the hearts of all, which is the grace of God, that brings salvation, which appears, and hath appeared in all men.

As you come to walk in this light and grace, and come under its teachings in your hearts, it will first teach you to deny all ungodliness and worldly lusts, and it will next teach you to live soberly, godly and righteously, in this present world. And this is to come into the covenant of grace, to keep it, and to live in

the covenant of grace, as ye live in the light and grace of Christ in your hearts : and then I say, ye will need no more to make any other covenants, for ye may see, by sad experience, what becomes of all men's covenants, which they make and break, which they swear for and against, about which they envy, hate and kill one another. And do you think men's covenants will stand, who are daily breaking God's everlasting covenant of light and grace in their own hearts ? But love is the fulfilling and keeping of this everlasting covenant : if you love the light, and bring all your deeds to the light, in love to it, to be tried and manifested, that you may see if they be wrought in God, this is to come into covenant with God in Christ ; and this is the fulfilling and keeping of this covenant of light and grace, to live in the love of the light and grace of God in your hearts, that is to walk in covenant with God, in Christ ; and then have ye fellowship one with another, by walking in the light, as it is written, "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all unrighteousness." And this is the keeping of the new covenant, and new law, which is always new every moment ; it is renewed to them that walk in it, and keep it by love and faith, which works by love, not only to purify, but also to keep the heart pure to God ; and then, "blessed are the pure in heart, for they shall see God : " and then walking here, you come into covenant, into the agreement of life and peace with God, in Christ Jesus. And here you may see this to be a walking in covenant with God, to walk in the light and grace of God, and to keep in fellowship one with another, by walking in the light and grace of God, that brings salvation, and hath appeared to all men, teaching us, that denying all ungodliness and worldly lusts, we might live godly, soberly, and righteously in this present evil world. But you who envy, hate and persecute one another, and would kill one another, who are walking in the

darkness of your own hearts, that are evil, are not here all these evils and lusts, and warrings of the flesh, and fleshly spirit in you, the breaking of God's covenant of light and grace in your hearts, which daily appears in you, and judges and reproves you in secret. And whilst you do all these evils, do you think you will keep your own covenants, while you are thus breaking the everlasting covenant of light and grace in your hearts? Do you think that God will regard your covenants, vows or promises, while you are daily breaking and transgressing his righteous law in your hearts? Nay, surely. In vain are all your vows and covenants which ye make, they will do you no good, but much harm. For Christ is come, the end of all man's covenants, since he is come as the end of a better covenant than any man can make. So cease from all your will-worships and covenants, made in your fleshly wills and forward zeal, and turn in to the light and grace of Christ in you, and enter into agreement therewith in your own hearts; and love the light and grace of Christ in you, and cease from doing the evil which quenches the light, grace and Spirit of Christ in you. Therefore grieve not the good part in you, *that* in you, that never consents to evil, and is never offended with you but when you entertain some evil, in thought, word or deed, which is too often entertained in all three, and offends and grieves a good part in you, which consents not to the evil, but witnesseth against it at times, which you sensibly feel at times: but when you do well, *this* is pleased in you; so far as you do well there is acceptance; and this shines upon your hearts, as you do well in any thing, and there is peace in well-doing, but trouble in doing evil. And they do well who do the Truth, they come to the light, but they do evil who hate the light, and they do not the Truth, neither come to the light.

Now the way to be at peace with the good Spirit of God in you, the light of Christ in you, is to cease doing evil, and learning to do well, and then your hearts

will not condemn you ; but in doing well, which is to do the Truth, and to come to the light, and in ceasing to do evil, which is to cease or refrain from all in you, which the light condemns—then you will, in the fear of the Lord, walk together, and his fear will be with you, and he will shew you his covenant.

And now come and see what Job and his friends say of the light, he doth not say as many called Christians say, that there is not saving, true and sufficient light in all men ; but see what he saith, for he doth acknowledge that there is light. “The light of the wicked shall be put out, and his spark shall not shine ; the spark of his fire shall not shine, the light shall be dark in his tabernacle, and his candle shall be put out with him. They are of those that rebel against the light, they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light, killeth the poor and needy, and in the night is as a thief. Is there any number of his armies, and upon whom doth not his light arise ? When his candle shone upon my head, and when by his light I walked through darkness. When I waited for light, then came darkness. He will deliver his soul from going into the pit, and his life shall see the light. To be enlightened with the light of the living, and from the wicked their light is withholden.” How came Job and his friends to know this light, and to speak so plainly of the light, who had not our Bible to teach them the knowledge of God, and of his light ? How sensible was Job when the light was withholden, for a time, from shining in that glory and beauty, as it did formerly, when by the light he walked through darkness, when the Lord’s candle shined upon his head ! Job and his friends were wiser and better taught, and more learned than all the teachers who deny the light. Here I mention Job’s friends, because, though they were suffered to be a part of Job’s trial, and did not carry well (as to him), in all things, yet, otherwise they were good men, and Job was to pray for them. And so you

may see how the wicked man's candle is put out, and his light put out ; it is in for a time, and by his sin it is put out at last, and by his sin and wickedness his light comes to be dark in his tabernacle, as to him ; yet, the light is in him, and his candle is lighted, and the light is not dark in its own nature, though it may be dark in a wicked man's tabernacle, as to him, and his discerning of it ; but the light in its own nature is not dark, it is light in its own nature, and it is light in and to him that loveth it, and walks in it. So to them who do not rebel against the light, it shines forth in them out of darkness, and is pleasant unto them, and they know the ways thereof, who abide in the paths of it. But those who rebel against the light, they know not its ways nor goings forth, neither do they abide in the paths thereof. So the light is in its own nature in them that rebel against it, and in them that obey it. The obedient abide in the light, and in the paths thereof, and know the ways of the light ; and this is the same light which the rebellious do rebel against, which arises upon them also ; for if it did not arise unto them, how could they rebel against it, as it is written, " And upon whom doth not his light arise ? " So those who rebel against the light, it doth arise upon them before they can rebel against it ; but by reason of their rebellion against the light, the ways, counsels and paths thereof are hid from them, and to such, at last, by their rebellion, the day and the night, the light and the darkness, is all darkness to them, who put light for darkness, and put darkness for light ; yea, the very day becomes dark to them, that which still is light in itself becomes dark to them, and the candle of such, and their spark cometh to be put out, and the spark of their fire ceases to shine : because of their rebellion against the light, all this comes upon them.

And here you may see how good and clear a sight Job had of the light, how that when the light begins to arise in the creature, then the murderer arises with the light, for the light arising in the creature, disco-

vers the murderer, therefore he is always busy to rise and to oppose the light, and to oppose all who come to the light; and so the murderer lieth in wait against the rising of the light, he lurketh in the dark as a thief in the night, to slay and kill the poor and needy; he slays and murders them whom he can withdraw from the light, and keep from the light, and as a thief he lies still in wait, that the light may be kept down, and that it may not arise. But when he cannot hinder the light from arising, but when the light does arise, then the murderer will arise with the light, if he can keep the mind from the light, in the darkness he will then be quiet, and will lurk and lie in wait, that the light may not be perceived to arise in the heart; but if it do arise, and if the creature perceiving and being reached, then the murderer, with all his power, works against the creature, to turn it from the light. And this is the light of the living, it is truly said to be the light of the living, who are made alive; and yet this is also the same light which is said to be withholden from the wicked—"And from the wicked their light is withholden"—and what withholds the light from them? Their wickedness withholds the light from them, so that they have not the comfort of it, nor the joy and pleasure that is in its nature: unto the righteous the light is pleasant, sweet and comfortable, but unto the wicked, the light is a terror, when it appears it is not comfortable, but a trouble to the wicked; its sweet comfortable presence is withheld from the wicked, and the approach of the light makes them afraid, because they love their evil deeds, and the light discovers them. So you may see how clearly Job and his friends saw the light, and spake of it, in the righteous and in the wicked, and they made no distinction as to the nature and kind of the light, though as to the presence and working of the light in the righteous, and in the wicked, there is great and unalterable difference. And for Job—above all his friends, as a man of great integrity, and he had great joy

and pleasure in the light, when through darkness he walked by the light, and the Lord's candle shined upon his head, how glad was he then! But when he was in the time of his trouble, he waited for light, and darkness came; yet, when his trouble was over, light sprang again in greater brightness than before, and he was glad again in the light, and his friends they were reconciled into fellowship with him again, after he had prayed for them, and he was restored unto greater riches, wisdom and honour, than before. And will any of you say that Job or his friends had either new or old testaments to learn the knowledge of the light from? and yet you may see what excellent sayings they spake about the light. And you who say that faith cannot be had without Scripture, what Scripture had Job, who had so great faith and patience?

And see what Solomon saith about the light—"the spirit of man is the candle of the Lord, searching all the inward parts of the belly"—and he saith, "the candle of the wicked shall be put out." And the prophet David said, "Thou wilt lighten my candle, the Lord my God will lighten my darkness;" and the prophet Jeremy saith, "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, and the sound of the mill-stone, and the light of the candle." And it is the mind of Christ, that the light of the candle may shine forth to all, and not be hid under a bed or bushel; and the mind of Christ is, that the candle be lighted, and that the house be swept, and that the lost may be found. Now this candle is the spirit of man, that is of all mankind without exception, the spirit of man is the candle of the Lord, searching all the inward parts of the belly. And it is written, "I the Lord search the heart, and try the reins," &c. So then there must be light in the spirit of man, his spirit must be lighted, this candle must be lighted in some measure, else how should it search all the inward parts of the belly, if it were not lighted. And

the candle—the spirit—of the wicked is lighted, else how should the candle of the wicked be put out, the candle cannot be put out if it was not lighted. Here no distinction is made as to the nature and kind of the light or candle of the righteous and the wicked, but it is named after the Lord, and called the candle of the Lord, the spirit of man, without any distinction. But the good man loves the light, and rejoices in the light, and hath a good hope in him in the Lord. “Thou wilt light my candle,” which candle was his spirit, yea, “thou wilt lighten my darkness;” the good man believed the enlargement of light in his spirit, his candle to be more fully lighted; as his candle or spirit is lighted, he believes a further lightening of that which is yet darkness—thou wilt lighten my darkness, remove my darkness, and in room of darkness shall be light, and he waits, and hopes for a full removal of all that which is dark, and waits for a full enlightening, that the perfect day may be witnessed, to which there is not so much as any clouds. But the wicked man spends away the light of his candle, and he loves not the light, but it withdraws by degrees from him, so that by continuance in sinning against the light, and by often quenching it, the candle of the wicked comes to be put out. And then that of Jeremy xxv. 10, comes to be fulfilled upon such—then no more mirth, joy and gladness, no more a call from the Bridegroom (from Christ the true Husband), to return; for Christ, the true Bridegroom and Husband, calls in all mankind by his light, by his candle he searches all the inward parts of the belly—this is the voice of the Bridegroom that calls in themselves. And the voice of the Bride that calls upon them, is the voice of Christ the Bridegroom, in his clean virgins, whom he hath prepared and made fit for himself to dwell in; his calling unto his people by them is the voice of the bride. See Rev. xxii. 17. “And the Spirit and the bride say come,” &c. So these are the bride that have the Bridegroom dwelling

in them, who are faithful unto him, and who are his habitation, by them he calls upon people; so that when people reject the voice of Christ in themselves, and also reject his voice in his people, he at last gives them up, and his Spirit is no more to strive with them in their own hearts, nor with them in and by his people; and at last the light of the candle comes to be taken away, which is the last thing that is taken away, and then nothing remains but horror and darkness, and anguish of spirit! And so all be warned, whom it concerns, that you may turn to the Lord, who is blowing at your little spark by his own Spirit in you, and also by his servants he is calling upon you, that you may hearken unto his voice in you; and as you come to love and obey his voice in your own hearts, and come into fellowship with him in you, then the fellowship with them who were in fellowship with him before you, will be very pleasant and acceptable to you, as also yours to them will be no less pleasant and acceptable unto them.

Mind this, all you who are spending your time in the pleasures and lusts of the flesh, and consider the end of all these things; you were not brought into the world for that end, therefore mind for what end you were sent into the world—which was, that you might improve well your candle; God hath lighted your candle with the light of his Son, that with the light of your candle you may find out all the evils in you that offend the Lord, that so (if into favour and fellowship with him you would come), you may forsake those evils, cease to do evil and learn to do well: and in well doing, you will possess your souls in peace, and him you will love, serve and obey, who is your Creator, who will become the Bridegroom of your souls, and your everlasting Father and Husband.

Now here the reader may see that all are enlightened with true saving and sufficient light, and that Christ, the Bridegroom, comes into all in the light, in a day of visitation, and calls upon them, by his own

voice in them: if it were not so, how could their candle, the candle of the Lord, be taken from them? and how could the voice of the Bridegroom, and the voice of the bride be said to be taken from them, if they had not had an ear within, which was capable of hearing it, and to which the Bridegroom spake? And the Lord hath them in all nations, that fear him and work righteousness, and are accepted of him, according to the knowledge in the light he hath given unto them, who are his instruments in all nations, who preach righteousness; and he sends forth a voice by them, unto others, in some measure and in some manner, even in that measure and manner, which God, in Christ Jesus, the Light, hath afforded them, and no further; and such living according to the same, though dying under a cloud, as many have done, as to many things now revealed to others who now are faithful to them, and also to many who are not faithful—yet such die, and have died in the faith. Whereas those unto whom more is revealed, but they are unfaithful, such do not die in the faith: so the faithful are accepted, and the unfaithful are rejected, and the more there is revealed unto them, the greater shall be their condemnation, as Christ hath said, “He shall be beaten with many stripes.”

So the faithful that fear God, and work righteousness, shall be accepted of him, according to that they have received of the Lord, and shall not be judged for that they have not received. But all have received something, yea, the unprofitable servant hath received of the same gift in nature and kind, with his that did profit, though not the same in measure as to quantity; yet it was a spiritual gift from God, and sufficiency was in it, and he might have improved it, otherwise he had not been cast into utter darkness, for not improving it, had it not been a sufficient gift in its nature, that might have been improved by him, to the salvation of his soul: for if he could not have improved it, he could not have been condemned for not improving

it, it was not given him in vain, but was given him that he might have profited to the salvation of his soul, which his not profiting with, was the damnation of his soul; which plainly proves that the gift he received was both saving and sufficient, and also proves that he might have improved it. And by this parable Christ holds forth, that all who are shut up into utter darkness, all of them have had that which was sufficient, in which they might have been saved, even of the same nature and kind which was given unto them who entered into life; and that even the most ignorant, yet, were not altogether ignorant, but that they knew their Master's will, and the end for which he gave them their several measures. See Matt. xxv. 14 to 31. There is no distinction made as to the kind and nature of that which was given, only the difference is made according to every one's ability, in the measure and quantity that is given to every one, according to his ability; we do not find any of his servants left out, but to every one was given according to his ability. The comparison is made of the kingdom of heaven, likened to such a man that was going a long journey, who knew the ability of his servants, and entrusted every one of them with that which was according to their ability; he left none to be idle, but committed one talent to him of the least capacity and ability, so he took in all his servants, and left none out. This points at Jesus Christ's sovereignty over all mankind, who are his by creation, who is Master over all, and Lord over all, who gives life and being unto all; by him God made all, and by him God upholds all, and he is the Life and Light of men, and all power and judgment is committed unto him of the Father: and therefore all mankind are his servants, and he is not a hard Master. All have received of him according to their several abilities, that wherewith they may improve with that heavenly increase that pertains to the kingdom of heaven: and this is of the nature of the kingdom of heaven, which the non-improvement

of excludes from out of the kingdom of heaven utterly, and is the cause why such are shut up in utter darkness. But the righteous, who improve their talents, shall inherit everlasting life. But now it is said of him that had but one talent, that he "went and digged in the earth, and hid his lord's money, so that when he was called to an account, a long time after, (so that he had time to have improved it), he said, 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth, lo, there thou hast that is thine.' And his lord answered him, 'Thou slothful and wicked servant, thou knewest that I reap where I sowed not, and gather where I strewed not, thou oughtest therefore to have put out my money to the exchangers, that at my coming I might have received my own with usury. Take therefore the talent from him, and give it unto him that hath ten talents: for unto every one that hath (that is, that hath increase) shall be given; but from him that hath not (that is, that hath not increase) shall be taken away, even that which he hath, (that is, the stock which he had to have increased withal, shall be taken away from him), and cast ye the unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth." Remark here the titles Christ gives to all the unfaithful, which are held forth in this parable, which are, Thou wicked and slothful servant, &c.: there is both wickedness and slothfulness charged upon him, and his own knowledge is brought for a witness and evidence against him. Here there is no blame laid upon the lord of the servant, nor upon the sufficiency of the gift; but the blame is laid upon the slothfulness and wickedness of the servant. And in this stood his wickedness and slothfulness, in that he did not improve with his gift, and had not increase; the gift was the truth, but he did not do the truth, the gift was the light he was lighted with, but he did not come to the light, and this was his wicked-

ness and slothfulness. He did not do the truth, he did not come to the light, to believe in it, nor to walk in it, nor to increase with it; so he had not the increase when his lord, a long time after, came to account with him. So there was not want of time, nor want of sufficiency in the gift, nor ability to have improved it, for, remark, the gift was given according to his ability; but wickedness and slothfulness was the matter of the charge, with an evidence out of his own mouth against himself. There is here a very plain testimony given, I say, to the universality of the power and sovereignty of Jesus Christ, over all mankind; how that he is Lord and Master over all mankind, and that he doth give to all mankind something that is of the nature of the kingdom of heaven, to every one of his servants, according to their ability; for all are his servants, as he is Lord and Master of all, and he leaves out none, but gives to every one coming into the world, so much of that true light, which is sufficient for every one, according to their ability. And as the advantage of the faithful is the kingdom of heaven, to enter into everlasting life; so the loss of the wicked and unprofitable is a heavenly loss, it is the loss of the kingdom, and they go into everlasting punishment. So that none are condemned for the non-improvement of that which is insufficient, for if that which is insufficient were improved to the full, what would the improvement of that which is not sufficient bring to any? What could the advantage be as to the kingdom of heaven, by the improvement of an insufficient light? Therefore the light is heavenly and sufficient, otherwise men could not be condemned for non-improvement of it.

But some have objected, saying, it is but a natural gift which the unprofitable servant was condemned for non-improvement of, and not a saving light or grace, &c. I answer, if it be understood by the objectors to be natural wisdom and knowledge of na-

tural things, or natural parts and arts, or natural wisdom to get riches in the world, then we may find very wicked and ungodly men, that are very diligent and careful in all these gifts, to improve and increase them, and do increase them to a great measure of wisdom and knowledge of natural things, who grow both wise and rich in natural wealth, wisdom and honour in the world, and yet are wicked and ungodly.

But if it be objected that it is the abuse of natural abilities that is understood—if it be so, is it not written, “Thou shalt love the Lord thy God, with all thy soul, strength, heart and mind, and thy neighbour as thyself.” And again, “God hath shewed unto thee, O man, what is good, that thou do justly, love mercy, and walk humbly with thy God.” Now is it not by the same nature of light, life, grace and love, wherewith man is to do justly and love mercy, wherewith he is also to walk humbly with God? and that wherewith he loves God, doth not he also love his neighbour, according to his place, with the same love wherewith he loves God? So that there is no nature wherein I truly love God, and another wherein I truly love my neighbour, but the same in which I am taught to love God, in the same am I taught to love my neighbour, in the same I do justly betwixt man and man, and love mercy, in the same I walk humbly with God. But if I do not walk with God, in some measure of uprightness towards him, how then can I walk with and towards man in uprightness; and if I do justly, towards all men, if it be that which is real, then it is in the just principle I love my neighbour, and do justly towards him; and it is in the same principle of love in which I love God, and walk with him; the just principle is one and the same wherein God is loved, and walked with in things pertaining to him, and in the same just principle, good men do that which is just, and honest and right, towards all people with whom they have to do in natural business. So that such who abuse any natural gifts, or do unjustly

between man and man, such do not keep right in their love towards God, nor in their obedience towards God in matters of worship ; for such as are not guided by the Spirit of God in the lesser things, how can such be guided by the Spirit of God in the greater things, that is, in things appertaining to worship ? So those who are not guided by the Spirit of God, as to their natural parts and gifts appertaining to nature, how will they be guided by the Spirit of God, as to spiritual things appertaining to worship ? So the Spirit is one and the same Spirit of Truth, both these are ordered in, and they cannot be separated the one from the other : for the man that makes true conscience of doing justly by his neighbour, his conscience is so far exercised to please God, and without faith God is not pleased ; but such as please God have faith in him, and conscience towards him, to do justly towards all men, and such so far have conscience towards him, to walk with him in his worship, so far as it is opened to them. And whoever they be that truly and conscientiously walk with their neighbours, doing justly and uprightly by them, such so far walk with God, in that which pleases God : and he that doth not justly with his neighbour, nor walks conscientiously with him, what is his profession of religion worth ? I would be jealous of that man's worship towards God, profess what he will in words. And now as to this parable, Christ makes it to meet truly, the comparison meets truly as to every thing, as far as a comparison of that kind can meet. Now if a great man upon earth hath power over his servants in natural things, to set them at work according to their several abilities, hath not the Lord Jesus power over all mankind, both as to their bodies and souls ? And is God in Christ Jesus so mindful to provide for the bodies of people, to give them natural strength, and the light of the sun, and the light of their natural eyes, and other natural blessings and comforts to their natural man ; and will he be unmindful of the soul of man ? hath he given no

Sun for the soul, and hath he given no eyes or ears to the soul? Yea, surely, he hath provided for the soul, which is the better and greater part, more abundantly—*He* hath lighted every man coming into the world, who is the Sun of the soul, and God will count and reckon with all his servants in Christ, that is with all mankind, both as to the natural and spiritual ability he hath given them, both to use the things pertaining to the natural man, and the things that pertain to the spiritual man. And man can never order his natural man aright, to the pleasure of God, until he come in to the gift of God in his own heart, and love and obey it; and whatever is true and right, that proceeds from any man, it is as the mind is acted by this holy power that made all things, and made man. And the cause why all things are out of order among many people is, because they are not come in to that holy power and Spirit of light in them, to walk in it; being out of this, nothing can be in a blessed order, inwardly nor outwardly: but coming in to this blessed power and Spirit of light, to walk in it, then the inward man comes into good order and government, and it follows that the outward man is blessed, and of necessity will also come into the blessed order. For indeed the outward depends upon the inward, for as the inward is, so is the outward in the sight of God; if the inward man be under the power and government of Truth, the outward also is under the power and government of the same Truth; if there be a just walking with God in Christ Jesus, in what is known within, there is also a just walking towards men, and these cannot be divided: and he that gives account to God in Christ, for the one, must also give an account for the other. So God will judge the secrets of all men's hearts by Christ Jesus, and to him must they give account of all their natural abilities, and also of their spiritual; for God, by Jesus Christ, gives some measure of both natural and spiritual abilities to all men, but the good and well ordering of both natural and spiritual gifts

and abilities, depends upon keeping in the measure of the manifestation of the Spirit of God, given to every man to profit with, which God hath planted in man, to order him both in his natural and spiritual man, and he that is obedient to the Spirit of God in the one, is not disobedient to the Spirit of God in the other. He that is disobedient to the manifestation of the Spirit of God inwardly in the heart, which ought to be given up to God, it is not possible that that man can be acted by the Spirit of God in his natural things: but as his heart in any measure turns to the Lord, and as any good things at any time proceed forth outwardly, they proceed from the heart, so far as it is turned to the Lord; and whatever proceeds from that is good, and whatever proceeds not from it, (whatever its shew is without), it is not good but evil. For a good and right mind, and condition within, sends forth good things without, for all right things spring up from the right thing within, and out of that nothing is right, and in it nothing is wrong: he that makes true conscience of wronging his neighbour, also makes conscience of sinning against God; he that doth not make conscience of the one, will not make conscience of the other.

This thing hath been often weighty upon my mind, and is at this time, how the subtle serpent twists and twines about, to turn away peoples' minds from the Spirit of Light and Truth in their own hearts; and he wants not subtle instruments among people that are diligent about [his] their master's work, with their craft and policy, to blind the minds of people, and to turn them away from the Light. For though Christ in this parable very plainly holds forth his supremacy over all mankind, and his justice and impartiality towards all, and hath past by none, but hath given to every one according to his ability, and though he requires no more but improvement of that he hath given, with that ability he hath given, and that which is given is sufficient, and there is not want of time, but that

is also given, that so both the inward and outward man might be brought into good order and government—yet, notwithstanding all this, such is the malice and envy, and subtle working of the serpent in his instruments, twining and twisting to turn away the minds of people, from turning to the perfect gift of God in their own hearts. What twisting and twining of these Scriptures, that are brought to prove the universal sufficiency of the Light, drawing them to their own imaginations, how plain soever they be, as indeed this parable is exceeding plain to any unbiassed, that Christ here is speaking of spiritual gifts, and not of natural gifts ; though, as is said, all must account for their natural gifts ; but here he is speaking of spiritual gifts, and to make it plain, he brings in a familiar comparison, whereby he holds forth these gifts that pertain to the kingdom of heaven, and himself to be the heavenly Lord and Master, that gives heavenly gifts to all his servants, the whole body of mankind as they come into the world, and to every one he gave according to his ability. So the slothful servant had not only a gift, but he had ability to have used it, as well as those who used their gifts and their abilities. Now let it be considered whether the others' talents were spiritual or natural, and whether their abilities were natural, wherewith they used and improved their talents ? If their talents were spiritual, and abilities spiritual wherewith they used them, then he had of the same nature of talent and kind thereof, and also something of the same ability, but he did not make use of his ability : but after a long time the lord reckoneth with them, this agreeth with verse 31. “ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, (mark the comparison), and he shall separate them from one another, as the shepherd divideth his sheep from the goats, and he shall set the sheep on the right hand, but the goats on the left,” &c.

And likewise the parable of the five wise virgins, and of the five foolish, mentioned in the beginning of the chapter; and as both the wise and the foolish had lamps, so also both had oil in their lamps, and their lamps did burn, both those of the wise and the foolish. But the wise had not only oil in their lamps, but also took oil with them in their vessels, and when the cry of the bridegroom's coming was given, they trimmed all their lamps, the foolish as well as the wise; but the foolish not having oil in their vessels with them, their lamps went out; and you may read what became of them who had not oil with them in their vessels. These three comparisons hold forth one and the same thing, one Lord and Master, even Christ Jesus; and on the other part, all mankind, yea, all nations, and he will divide them as a shepherd doth the sheep from the goats; and you may see what was said unto them who were set on the left hand, what was charged against them; and you may see how that those on the right hand did all those good things, which they on the left hand were blamed for not doing. So that still the defect hath been in the creature, who hath abused the ability given, and hath not used the gift given, which also is held forth by the oil and talents, &c. As there is no distinction made as to the nature and kind of the talents of the profitable and unprofitable servants, neither is there any distinction made betwixt the lamps, and oil of the wise and foolish virgins; neither is the oil or lamps of the foolish virgins blamed as not being good; but as the slothful wicked servant is blamed for his sloth and wickedness, in not improving his lord's money, and therefore was shut out into utter darkness, even so, these foolish virgins spent away their oil, and had not oil in their vessels for a supply, and therefore their lamps went out. Now was the oil these foolish virgins had in their lamps (which for a time made them burn), but natural gifts? or what was it that made their lamps to burn? Could their lamps burn and have not oil in them? And if

they did not burn, how came they to be put out? There is not any complaint made of the goodness of the oil, but they wanted increase; their oil did not increase as the poor widow's oil did, so that all her vessels were filled, and she had no more room: and the wise virgins had increase, they had oil in their vessels to keep their lamps burning. And these foolish virgins, if they had guided well, and had made good use of their oil which they received into their lamps, which made their lamps to burn, they might have had increase of oil in their vessels, and they had not needed to have wanted oil to have kept their lamps burning; but they were foolish and unwise, and spent away their oil, and did not mind to lay up oil in their vessels. So the defect was not in the oil, but in their improvement which they neglected, which if they had been faithful and diligent, might have filled all their vessels full. Now this also agrees with the unprofitable servant's non-improvement of his talent, which he might have done, but being a wicked and slothful servant, he hid his lord's money in the earth; and those virgins being unwise and foolish, spent away their oil, and minded not to lay up in their vessels, and so were both shut out: which ends with that last comparison, and is the summing up and explaining of the whole, by that friendly comparison of a shepherd dividing between his sheep and the goats. So Christ will gather all his servants, even all mankind together, both the faithful and unfaithful, the righteous and the wicked, the profitable and the unprofitable servants; and he will judge every servant, according to the measure of the gift and ability given unto him. For Christ Jesus, the great Lord and Master over all mankind, doth give every one those gifts and abilities, both natural and spiritual, which they may improve in their times and seasons, and all must account to him for both, who will not seek an account of that which he hath not given, but of that which he hath given, with the increase thereof, which he will

look for of every one. Therefore let all come and try the light in them, by its works; and that you may give up to it in a cheerful willingness of mind, to follow the light in you, and you will quickly find its powerful work in you, through which you will know power over the evil of your own hearts, as you do believe therein and walk therein. But can you or any walk in that which you do not love nor believe in? If people believed in the light, and did love the light, then would they walk in it, and would fear to offend. Therefore is the serpent at work, by his evil nature, within people, and without them by his instruments of evil, seeking by all means to stir up unbelief concerning the light, and to turn away the minds of people from the light, persuading them to put light for darkness, and darkness for light. But the serious reader may try and prove things, and hold fast that which is good, as it doth clear up to the heart in the light, and things will more and more open to the understanding of the willing and obedient.

And moreover consider these following things concerning the light, according to these Scriptures,—“But the eye of their God was upon their elders of the Jews,” *Ezra* v. 5. And see what *Job* saith, “There is a path which no fowl knoweth, and which the vulture’s eye hath not seen, the lion’s whelp hath not trodden it, nor the fierce lion passed by it; He putteth forth his hand upon the rock, and he overturneth the mountains by the roots, he cutteth forth rivers among the rocks, and his eye seeth every precious thing,” &c. *Job* xxviii. 7, &c. And see what *David* saith, “Behold the eye of the Lord is upon them that fear him, that hope in his name.” *Ps.* xxxiii. 18, (and consider what eye this is, whether the light of the Lord be not his eye)—“He that planted the ear shall he not hear? he that formed the eye shall he not see? he that teacheth man knowledge, shall not he know?” *Ps.* xciv. 9. And see *Proverbs* xx. 12, 13, “The hearing ear, and the seeing eye, the

Lord made even both of them. Love not sleep, lest thou come into poverty; open thine eyes, and thou shalt be satisfied with bread." Read within, with the inward eyes of the mind, which are of the Lord; open your eyes, that you may see the bread of life, that your souls may be satisfied, that you may not come to inward poverty through the sleep of sin, lest ye sleep the sleep of death with the wicked. Is it not the Lord that teacheth man knowledge with his light in man? Can man see or learn, without light or inward eyes? Must he not have his eyes open to the Lord, that sees in man, and knows in man, and teaches man to see and to know that which is good from that which is not good, but is evil? And is not the eye of the Lord his light, which is upon them that fear him, and upon them that hope in his name? Is not this within man, and doth it not open within man, and shews man his heart, soul and inward man, which is capable of seeing God with the eyes of his mind, which the outward man with his fleshly eyes is not? And is not this path which Job mentions the light within, the eye of the Lord, that sees every precious thing? Is not this the same path which Solomon saith, "is as the shining light, that shineth more and more unto the perfect day?" Proverbs iv. 18. Is not this the light, that which Christ saith is the "light of the body," the eye is the light of the body; "if the eye be single, the body is full of light," Matt. vi. 22, 23; if it be single, if nothing be over it, no veil over it, nothing that darkens it to the creature, then the eye is the light of the body, and the single eye fills the body full of light; but if it be not single, but if darkness be over, if the evil be over thy eye, then the evil is instead of thy eye, and if the light in thee be darkness, how great is that darkness, when the eye is evil, and the light is darkness! Yet the eye or light in itself is not evil nor darkness, but evil and darkness is in place of the light and eye; so that the creature, by often sinning against the light, their eye comes wholly to be evil and darkness, dark-

ness and evil is in place of the eye and light to them, and their eye and light is turned from [true light] to darkness and evil, and so bears the name from the evil and darkness who have evil and darkness [in them] instead of the eye and light, and so put light for darkness, and darkness for light, and good for evil ; and the day is as night unto them, and the night unto them as the day, the very day is dark unto them. Yet the day, the light, and the true eye is light in their nature, and in themselves, and to the righteous, whatever they be to such as rebel against the light, until that evil, death and darkness be put by them instead of good, life and light : yet the good life and light is the same still in nature, kind and quality, notwithstanding all the changes of men.

Therefore all have need to keep to the good eye, which is really good and single, which is the light of the body. And all beware of an evil eye, that which comes in place of the good eye, the light, and which men who are evil, (who are gone out from the good eye, the light), do place in the stead or room of the good eye ; and their eye is evil, the evil is their eye, the darkness is their light, that which is really light is not their light, that which is the real eye is not their eye ; but having put out the right eye (the light having been quenched), have taken an evil eye, a false eye, and the evil is set up instead of the eye that is good, the darkness is set up for their light : and the darkness is great there where it is got to be the light, and when the eye is evil, the evil then is got to be the eye. Oh ! great then is that evil, and great then is that darkness which is in them, who have put out the good eye, and have closed so fully with the evil, as to take the evil for their eye ; and have put away the light, and have so fully closed with the darkness, as to take it for their light. But notwithstanding all this, the light is still light in itself, and it is still light to them that love it ; and the light is the eye of the body, and the eye of the body is the

light still, and is to be loved and followed by all. And they who do not follow the same, but choose the evil for their eye, and the darkness for their light, and will not be warned to the contrary, such must at last be let alone; for such as will not hear him who speaks from heaven, in the light in their own hearts, will also refuse him speaking by his people. And such who hear him speaking by his people, such will answer the end of his speaking unto them by his people, they will hear him in themselves, which is the end he speaks [for] by the light of his Son in their own hearts, and also by the light of his Son in his servants, he speaks unto them, that they may hear him, so as to obey him. And then such shall be preserved from the evil eye, their eye shall be good, their light shall not be the name light, and not the thing; but their light shall be the real light, the real thing, and not a counterfeit eye, an evil eye, which fills the body with darkness, but a good eye which fills the body with light; for when the eye is evil, (or evil is the eye,) when the evil is instead of the eye the good eye is put out, how then can it be otherwise, but that the body will be full of darkness? But when the eye that is good is single, is alone that nothing be over it, then it is the light of the body, and fills the body with light. This was the good eye in David that spared Saul, who sought innocent David's life; yet David had Saul's life in his hand, so that he might have slain Saul; and this had been but what Saul with his evil eye judged of David, that he sought his life, but when it came to the trial, Saul's eye was evil, and was the liar, but David's eye was the Light and the Truth. You may read this passage in 1 Sam. xxiv. how David had Saul in a cave, and cut off the hem of his garment, and David's servants would have killed Saul, but David suffered them not; but after Saul went out of the cave, David called unto him, and shewed him the hem of his garment, which he had cut off, and pleaded his own innocency with the king. And though some bade David kill

Saul, yet, said David, "mine eye spared thee;" and David spake lovingly to Saul, and called him by the name, My father, when he shewed him the skirt of his garment, and how that he might have killed him. Then the good eye got up in Saul for a time, and Saul said, "Is this the voice of my son David?" and Saul lift up his voice and wept, and Saul said, "Thou art more righteous than I, for thou hast rewarded to me good, whereas I have rewarded thee evil," &c. Here the good eye got up in Saul, and with it he looked for a time upon David, and he prophesied with the good eye that David should be king in his stead, and he took an oath of David; but the evil eye got up again after all this, as may be seen, chap. xxvi. And here the good eye, and good sight was still with David, for though Saul was yet again come out to seek David's life, yet his eye spared Saul again, and Saul was smitten again, and acknowledged the good in David. So here the good eye got up again in Saul, and he came to look again upon David with the good eye. So that you may see how the good eye, the light, springs up, not only in good men, but also in bad men at times, though they keep not to it, because they do not love the light.

And see what the Word of the Lord saith by David, "I will instruct thee, and teach thee in the way in which thou shouldst go; I will guide thee with mine eye." Psalm. xxxii. 8. Here is the light of the true body, the eye, the light of the body, and which is the guide of them who believe in the light; here is that by which the Lord guides his people, and by which he instructs them, and this is the way in which all ought and should walk and go in. And "his eye-lids try the children of men," says David—this is the light by which he tries the children of men. And David had the testimony in the light or sight of God, and could appeal to him to his eye-sight, he knew that the eye of God saw the cleanness of his hands, and so

his witness and testimony was in the eye-sight, in the sight of the eye of God, which was the light in him.

And had not Balaam (a wicked man) his eyes opened, and did not he hear the Lord speak to him? and it is said the Lord opened his eyes, and he said himself, "The man whose eyes were opened hath said." Numbers xxii. 31, xxiv. 3, 5. And now, what eyes were these that were opened? And consider also what eyes these were the prophet Isaiah mentions, "For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings are against the Lord, to provoke the eyes of his glory?" Isaiah iii. 8. Is not the light shining into the hearts of people, "the eyes of his glory?" And when they sin with their heart, and tongue, and doings, against the light, do not they provoke "the eyes of his glory?" And is not this the cause why men are ruined, and fall before the enemy of their souls, because their tongues and their doings are against the Lord, to provoke the eyes of his glory, his light, and Truth, and good Spirit, which they do daily grieve and provoke?

And again it is written, "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect towards him,"—and "the light of the eyes rejoiceth the heart"—and "the wise man's eyes are in his head;" and the prophet Ezekiel speaketh in the name of the Lord, "And I will be known in the eyes of many nations, and they shall know that I am the Lord." None can see the Lord but as he makes known himself in their eyes, which is in the light he hath enlightened them with; and such are truly wise, who have their eyes in the Head Christ Jesus, who is the true Head and Well-spring and Fountain of Life, whose eyes run to and fro into all the earth; whose eyes are his light, with which he, the Head and Spring, lighteth every man coming into the world, that to him, the Head and Spring, they may come, and hold their eyes and sight of him the Head, and in him: and then they

come to know him in their eyes, that he is the Lord, the head Spring and Fountain.

And see what Job saith, "His eyes are upon the way of man, and he seeth all his goings." Job xxiv. 23, xxxiv. 21. And the prophet David saith, "His eyes behold the nations;" and Noah found grace in the eyes of the Lord; and "the eyes of the Lord are upon the righteous;" "the ways of man are before the eyes of the Lord, and he pondereth all his goings;" and "the eyes of the Lord are in every place, beholding the evil and the good;" and "the eyes of the Lord preserve knowledge," &c.; and "the eyes of the Lord are upon the sinful kingdom," &c.; and "the eyes of the Lord are over the righteous, and his ears are open to their cries, but the face of the Lord is against them that do evil. Now are not the eyes of the Lord his light, which appears in every man coming into the world? Doth not the Lord by his light look upon the heart of man, wherewith he seeth all his goings? and doth he not behold the nations in the light? You will not (I hope) be so gross as to think God hath eyes as a man; but his eyes are the goings forth of his Spirit of light into men, which are everywhere, beholding the evil and the good; and he watches over the righteous, his eyes are upon them that fear him, the goings forth of his everlasting light upon their inward man, which is capable thereof. And all the ways of man are before the eyes of the Lord, and he pondereth all his goings, whether they are good or evil. And some are said to do right in the eyes of the Lord, and some are said to do evil in the eyes and sight of the Lord. Such as walk in the light of the Lord, and do truth, and come with their deeds to the light, such do that which is good in the sight of the Lord: but such who do not truth, neither come to the light, they do that which is evil in the sight of the Lord, and against the light. So what is done according to the true light, is done according to the mind of the Lord, and is right

in his eye-sight, and is pleasing in his eye-sight; and what is done against the light, is displeasing in the eyes of the Lord. So that his eyes are always near to the hearts of men, beholding the good and the evil; that is good which is according to the light, and that is evil which is not according to the light. And the eyes of the Lord preserve the knowledge of the righteous living and fresh, and is in them a book of life, wherein are preserved all their heavenly things; but is a record against the wicked, recording all their evil deeds against them: and in the light of the Lord is the face of the Lord set against all that do evil, and his eyes (the light) behold the abominations of men, and doth judge, record, and condemn them, and calls upon them to forsake the evil of their ways and doings. The Lord hides his eyes from the wicked, and from them that do evil, and he calls them to put away the evil from before his eyes; and all the ways of men are before his eyes, neither is there any iniquity hid from his eyes; and them that do evil before the eyes of the Lord, the face of the Lord is set against them, and the eyes of the Lord are set upon them for evil. See Isaiah i. 15 to 17, lxxv. 12, lxxvi. 4, Amos ix. 4, Jer. xvi. 17, and mind these weighty sayings; weigh them, and read them, you that walk contrary to the light, which are the eyes of the Lord in you, that beholds all your ways and doings, So put away the evils which the light shews you, put them away from before the eyes of the Lord in you, that you may be clean; and then the eyes of the Lord will be set upon you for good, if you put away the evil from before his eyes; if you put away the evils which the light lets you see, and will let you see, as you turn unto the light, the face of the Lord, the eyes and light and countenance of the Lord will shine upon your hearts for good, and will comfort your spirits. Ponder these Scriptures, for they are weighty sayings; and as you mind the light of the Lord Jesus in your hearts, you will read them within; and you will

find that when you do that which is evil, the light will be against you, to reprove, judge, and condemn, and smite you in your hearts; and here you will find the eyes of the Lord set against you, because of evil. But if you cease to do evil and learn to do well, which is to do the truth, to come to the light, and to forsake that which the light shews you to be evil, then you feel peace to spring up in your hearts; and the eyes and face, and light and countenance of the Lord will shine upon your hearts, and be upon your hearts for good, as you turn to the Lord in his light with all your hearts.

And now when people are said to sin against the Lord, and when they are said to grieve his good Spirit and to quench it, and to harden their hearts and to stiffen their necks, and to rebel against the Lord, and when they are said to refuse to hear his voice; and when it is said that he calls them to repentance and to forsake the evil of their ways and doings, and to turn to the Lord with their hearts,—and when he is said to reprove them,—and when it is said of them that they will not hearken nor hear, nor incline their ears nor hearts to him,—and when it is said that he is angry with the wicked every day, and many such sayings in Scriptures concerning the Lord and people—where is he when he thus strives with them, and where is the good Spirit wherewith he thus strives with them? And where is he that thus calls upon them when he is thus grieved, offended and angered with them? and where is his good Spirit when they refuse to hear it? Is his good Spirit within or without all men, when these things come to pass between the Lord and men? Doth not his voice and call reach to all men? and if it reach to all, how doth it reach to those who have not the Scriptures? in what doth the Lord reach them and call them? And is not the Lord angry with them of all nations who do evil? If so, what then is their sin and the evil they do? Is not their sin and evil their not doing truth,

their not coming to the light of Truth? And if so, then is not Christ the Truth and the Light, and do not they that do evil and sin in all nations, sin and do that evil against Christ the Light and the Truth? If not, then shew what their sin is, and against what they sin and do evil, if it be not against Christ the Truth, the Way, and the Life and Light, who lighteth every man coming into the world. These who have not Scripture have they any law from Christ Jesus? If they have any law from him, what is that law? and whether is it sufficient to salvation? Now if it be denied that they have any sufficient law for salvation, then what is their condemnation? Are they condemned for their disobedience to an insufficient law? Surely not!

So all mind Truth in your inward parts, and do the Truth, and then your understandings will open and clear up, and you will see through all the false ways and worships of the world. And by doing the Truth in your hearts you will come out of them all, and worship God in the Spirit and in the Truth, and give the glory to God, who is worthy over all, God blessed for ever!

P. LIVINGSTONE.

IRON HOUSE PRISON, ABERDEEN.

SOME PLAIN THINGS DECLARED AND OPENED FOR THE INFORMATION OF ALL PEOPLE WHO NEED INFORMATION, AS TO OUR BELIEF CONCERNING BAPTISM AND THE LORD'S SUPPER, WHEREIN THE SIGNS AND THE SUBSTANCE ARE DISTINGUISHED THE ONE FROM THE OTHER, SHEWING HOW THAT THE SIGNS THAT WERE TRUE IN THEIR TIME SEASON, DO END IN AND ARE ENDED BY THE SUBSTANCE, AND A WITNESS BORNE AGAINST FALSE PRETENDED SIGNS, WHICH WERE NEVER IN BEING AMONGST THE FOLLOWERS OF CHRIST IN THE APOSTLES' DAYS, &c.

In the Confession of Westminster, chap. 28, concerning Baptism, they say it is a Sacrament of the New Testament; now this baptism they understand to be sprinkling of infants, as is expressed in the Directory about the administration of it, and for proof of its being a sacrament of the new testament ordained by Jesus Christ, and which sacrament (say they,) is by Christ's own appointment to be continued in his church unto the end of the world, they bring that Scripture, Matt. xxviii. 19, 20. Now here Christ gives commission to his disciples or apostles, but there is no mention here of any water, but only a commission to go into all nations, teaching and baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. And now will you say that this threefold name is water? Nay, sure: but the baptism into this threefold name is another thing than either sprinkling or dipping. But in this place there is no mention of water at all, nor any word of a sacrament or sign, or of a little child to be sprinkled at all; so this proof proves nothing at all, neither for sprinkling nor for dipping. Indeed, as for sprinkling, there is not the least shadow of a proof

for it, because though it were granted (as I do deny it) that Christ intended visible water in this baptism, which is a threefold baptism into a threefold name, into the name of the Father, and of the Son, and of the Holy Ghost, yet in the commission they were first to go and disciple them; to make disciples of them by teaching them; and the disciple must be capable of being taught before he can be a disciple, and must be willing to be taught, yea must be taught. And all this goes before baptism, according to the words of the commission, even admitting water; for, indeed, though we should admit water, yet there is not the least ground to admit sprinkling infants, because it is expressly contrary to the words of the institution, which is express in enjoining those things mentioned to go before, which cannot possibly be in a little child which hath not the capacity of being disciplined or taught by any voice to the natural ear, and so could not be intended at all by Christ's words. So that when you charge sprinkling of infants upon Christ as his ordinance, ordained by him to be continued in his church until the end of the world, you do very presumptuously therein, you charge that for his ordinance and appointment which is not his ordinance nor appointment; and so you make the people trust in a lie and believe in a lie.—And this is indeed a very dreadful presumption in you so to do, for as it is a most dangerous thing to deny any ordinance of Christ, so it is no less dangerous, and presumption in a high degree, to call that his ordinance and appointment which is but the mere invention of man, which man hath appointed from his own mind and not from the mouth of the Lord: and for an aggravation of this great and heinous presumption, when any deny and withstand these ordinances of men, and deny them to be any ordinance of Christ, then they cry out and say that such deny Christ's ordinances; whereas it is but man's ordinances falsely called and named after Christ.

But to proceed, they go on to build upon this false foundation, namely, that sprinkling of infants is an ordinance of Christ, and a new testament sacrament, to continue in the church of Christ, until the end of the world ; and further, they say, "ordained by Christ Jesus, not only for the solemn admission of the party baptized into the visible church, but also to be unto him, (that is the child), a sign and seal of the covenant of grace," and to prove this, they bring, 1 Cor. xii. 13. Now let the reader consider this Scripture here set down at large, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made to drink all into one Spirit." Now the saints were really baptized into one body, by the Spirit of Christ, and made to drink into that Holy Spirit. But does this prove sprinkling of infants to be any sign or signification of this spiritual baptism in the child, that it is baptized into that one body by that one Spirit ? or that it hath drunk into that Holy Spirit ? or is it any sign of the covenant of grace to the child ? doth the sprinkler know himself to be in the covenant of grace ? If he were under the covenant and power of grace, he would tremble to adventure upon any such thing as any ordinance of Christ. What doth the sprinkler know of the child's condition ? doth he know, or dare he say that the child is in covenant with God, or ever will be truly under the power of the covenant of grace, to walk in it ? hath the sprinkler this knowledge by Scripture or by revelation ? for I hope the sprinkler will not say that he hath the child's own confession or testimony ! neither dare he say that he hath taught and disciplined the child. And then to what doth he set this sign and seal, as he calls it ? dare he say that he sets to his seal to present faith, or to that faith which is to come ? Can he prove that there is either present faith, or that the child will come into the faith ; dare he undertake the proof of both or either of them ? If he dare not adventure upon the proof of either, then

to what doth he set this seal of his? Though the sprinkler calls it the seal of the covenant of grace to the child. But I ask what this seal is, and to what is it put in the child, either present or to come? For if the sprinkler weigh the thing well, he will stand in awe to meddle with the child's present condition, and also as to what it will be, if he weigh well his place and understanding, he will also let that alone, having no understanding what the child will be. And if he cannot tell what the child's present condition is, nor what that which is to come will be, then let it be considered what ground of certainty these men do go upon as to the administration of this seal.

And now let us hear what this seal is in its nature. Is the seal visible water, or is it the seal of the Spirit? Doth the Spirit set to a seal to an uncertainty? Surely upon due consideration your seal will be found to be a counterfeit, and not true, and also will be found to be set to an uncertain blank, which they dare not say is filled up already; nor dare they say, from any certainty, that it will be filled up, and so the seal is vain and unprofitable, and those who set to the seal, are intruders into things they have not seen in Christ, nor have they any commission from Christ in what they do. But when it shall be said unto them, Who hath required these things at your hands? such shall stand trembling that day, which will be dreadful to all such as run, and he hath not sent them, and who do that in his name which he never commanded them—then, I say, such shall tremble.

The next proof they bring to prove sprinkling of infants to be a sign of the ingrafting of the child into Christ, is Rom. iv. 11, and Colos. ii. 11, 12. The reader may consider these Scriptures, and judge whether they prove sprinkling of infants to be any sign of their ingrafting into Christ. That Abraham received the sign of circumcision as a seal of the righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them that be-

lieve, though they be not circumcised, that righteousness might be imputed unto them also—this we grant. But what is this for sprinkling? for the apostle is not pleading for, but against circumcision in the flesh, and for the circumcision in the Spirit. And if Abraham had that faith and righteousness of faith, by which he was justified, before he was circumcised, and if he be the father of them who are not of the outward circumcision, but are of the inward, is not also faithful Abraham the father of the faithful, who are not of that outward circumcision now, nor of that outward baptism with water, but are of that inward baptism which is of Christ, in the Spirit, into that one body of which he is the Head? And shall not the righteousness of faith be imputed unto them who are not of that water baptism, nor believe in it, but on the contrary, believe it to be no ordinance of Christ Jesus, nor of his apostles, and yet believe in Christ, and in the baptism of his Spirit, wherewith they are baptized into one body, of which body Christ is the Head, and are made to drink into one Spirit, and yet have no faith in water, neither sprinkling nor dipping, but especially as to sprinkling. But as for going into the water, (such as were capable of teaching and confession), that John Baptist had commission from heaven, for such a baptism we do believe; but that ever he or any had any commission for sprinkling infants, we utterly deny, and have no faith at all in it, that ever it was in being, either by command or practice, among any people in John's time, or in the days of Christ's flesh, or the days of his apostles. Indeed, as for going into the water, it was not only practised by John, but also some of the apostles baptized some into water, this we deny not. But whether they did it as by commission from Christ, as a gospel ordinance, or by permission in a time of infancy, and for the weakness of some, is a question which afterwards I may consider.

The sprinklers would have us receive their sprinkling as an ordinance of Christ, and a sign and seal

unto the sprinkled of the covenant of grace, and ingrafting into Christ, and yet are altogether ignorant how Christ deals with the hearts of infants, and dare not say that they are baptized into the Spirit, when water is sprinkled on them; nor dare they say that ever they will be baptized into the Spirit, nor that the infant is or will be ingrafted into Christ, they cannot tell. Now Rom. iv. 11, proves no such thing, nor any thing of the child's ingrafting into Christ. And as for the other Scripture, Col. ii. 11, 12, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Here is that circumcision and that baptism, which is by the operation of the power and Spirit of God, which is not made with men's hands, which is the substance of the shadows which flee away. But doth this circumcision, or this baptism, prove any thing for your sprinkling of infants, to be any ordinance of God, or any sign of the child's ingrafting into Christ, or that ever it will be such an one, which the sprinkler knows nothing of? But now the apostle could speak in the present time, "in whom also ye *are circumcised* with the circumcision, made without hands," &c.; now can you say this for the child, that it is, or that it will be so with the child? or can you believe better for children, than you can for yourselves, who say you must remain sinners while on this side of the grave? And the apostle spoke again in the present time, "Buried with him in baptism, wherein also ye *are risen*," &c. Can you say so for them you sprinkle? or are these sayings of the apostle touching the saints' conditions, any proof that sprinkling of infants is any ordinance of Christ, or any sign of the child's ingrafting into Christ? Let it be seriously considered, whether any of these blessed effects here mentioned, be produced by your sprinkling.

The next thing to prove is, that the sprinkling of the child is a sign to it of regeneration—and for proof, they bring Gal. iii. 27, and Rom. vi. 5. Now let the reader consider these two Scriptures, and see whether they prove any thing for sprinkling the child with water, to be any sign of regeneration in the child. The first Scripture is this, "For as many of you as have been baptized into Christ, have put on Christ." Is sprinkling the child with water, any sign to the child, that it is baptized into Christ, or that it hath put on Christ? Dare the priest say, that the child is baptized into Christ, or hath put him on, or that the child will be baptized into Christ, or will put him on? But the apostle knew such of the Galatians as were baptized into Christ, had put on Christ, it was not a doubtful thing to him, but was certain. But as for the sprinkler, he can say nothing of the child's present condition, nor can he tell what the child will be; and so the Galatians, who were baptized into Christ, and who had put on Christ, is no proof for sprinkling of water upon little children, to be any ordinance of Christ, nor any sign (appointed by him, or by any of his apostles), of the regeneration of the child; but is a mere invention of man, falsely called an ordinance and appointment of Christ. For being baptized into Christ, and putting on Christ, is another thing, than sprinkling water on a child's face, or dipping either, and it is more than putting on of a profession of Christ. Now see the other Scripture at large, "For if we have been planted together into the likeness of his death, we shall be also in the likeness of his resurrection." The sum and substance of this is, that there must be a dying unto sin, and a rising up and living unto righteousness. Now, is sprinkling water on the child, any sign of its dying unto sin, or of the child's rising up with Christ, and living unto Christ? the reader may consider whether there be any similitude betwixt these Scriptures, and the things declared in them, and the Assembly's declaration and words about

their sprinkling of infants.—For though the Scriptures we dearly own, yet, he that will read and consider, in a cool mind, the Assembly's application of them to sprinkling of infants, shall find them falsely applied, and to prove nothing at all for [the practice].

They next bring Titus iii. 5, to prove the child's sprinkling to be a sign of its giving up to God, through Jesus Christ, to walk in newness of life; but how impertinently this Scripture is brought to prove this, let the unbiassed reader judge, for what can the sprinkler say there is in this Scripture, to prove sprinkling a little water upon the child? "Not by works of righteousness which we have done, but according to his mercy hath he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Now will the sprinkler be so dark as to call sprinkling a little water on the child, the washing of regeneration? and as for the renewing of the Holy Ghost, that is ceased to men now, according to *their* principle. And again, salvation by the washing of regeneration and renewing of the Holy Ghost, is that which the sprinkler dare not say that the child witnesseth, nor dare he say that ever the child will or will not witness it: and what resemblance the sprinkling water upon the child hath to the washing of regeneration, and renewing of the Holy Ghost, and salvation thereby, let the sober judge. And what doth this prove for sprinkling to be any sign to the child, of its giving up to God, through Jesus Christ, to walk in newness of life? the sprinkler is altogether ignorant whether the child will or will not do so, and can he or any promise for the child that it shall do so? what will his promise signify, if he do, or what warrant hath he so to do, seeing the soul that sinneth, it shall die, and seeing the father shall not answer for the child, nor the child for the father; but the soul that sinneth, it shall die for its own sin, then how can the father promise for the child?

Now these Scriptures cited by the Assembly, are plain and clear proofs for the baptism in Spirit, but

no proof at all for sprinkling of infants. And now to sum up and end this their first section, about sprinkling, they say as follows—"Which sacrament is by Christ's own appointment, to be continued until the end of the world," and for proof they bring Matt. xxviii. 19, 20.—There is not one word here for sprinkling, nor is there one word here for water, but for baptism in or into the name of the Father, and of the Son, and of the Holy Ghost; and this name is not water, nor is the baptizing into this name baptizing into visible water, nor is it sprinkling. So there is not any thing here that says, Christ commanded his apostles either to baptize into visible water, or sprinkle infants. And that they were to teach observance to what Christ commanded them, we own and grant, but that ever he commanded them, (and much less you), to sprinkle infants with water, we utterly deny it, and for you it remains to prove. And that Christ was not only with the apostles, but also with all his in ages past, and is and will be with all that love him, to the end of the world, this we own: but that ever Christ was with his apostles in sprinkling of infants, or that ever any such thing by them was done, or that ever he was or will be with you in sprinkling of infants, this we deny also.

And now I come to their second section, where they say, "the outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto." For the proof whereof see Matthew iii. 11, John i. 33, Matthew xx. 19, 20. Now the first of these Scriptures is this, "I indeed baptize you with water, unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire." Now let the reader take notice of the distinction made by John Baptist himself, who surely knew what his baptism was, and what Christ's

baptism was to be. Ponder his distinction, (I say) betwixt his own baptism and Christ's baptism. His own baptism he acknowledges to be with water, but he mentions no water to be in Christ's baptism, but fire and the Holy Ghost he mentions to be in Christ's baptism. So that here your first proof fails you, and proves nothing for the element of water to be in Christ's baptism; but the water was in John's baptism, and the fire and the Holy Ghost is only mentioned in Christ's baptism, but not one word of the element of water. So your placing *that* in Christ's baptism, of which the Holy Ghost is here silent in your proof, which doth not prove it, this in you is great presumption, and above what is written in this proof. Now let us see the next Scripture. "John said, I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Holy Spirit descending, and remaining, the same is he which baptizeth with the Holy Ghost." Here John Baptist knew not Christ without a particular revelation, as himself confesseth, notwithstanding he was sent to baptize with water, until he that sent him, gave him a particular sign to know Christ by. And now the reader may take notice, how that still John Baptist mentions the water in his own baptism, and thereby distinguisheth Christ's baptism from water baptism, and mentions no water to be in Christ's baptism, but fire and the Holy Ghost. And as for your last proof, the baptism here is said to be into the name of the Father, and of the Son, and of the Holy Ghost; but though your baptism be only water, yet here water is left out in Christ's commission, touching his baptism, which he commanded his apostles to baptize with, there is no mention of it made therein: and how it falls out that water should be commanded you by Christ, in your commission, is not proved by any Scripture yet brought by you; and as for immediate revelation, you pretend not to it.

Well then, if hitherto there be no footing found for

you, and your element of water and sprinkling of infants, in all the proofs that mention Christ's baptism, so far as yet we are come, let it be considered if there be any place for your sprinkling under John's ministry of water baptism, in that citation before mentioned. Mark i. 4, and also 5th verse. "John did baptize in the wilderness, and preach the baptism of repentance for remission of sins; and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him, in the river of Jordan, confessing their sins." But now can you say that there were any infants here in this water baptism? Here was preaching to the parties baptized; surely they had a capacity of understanding John's preaching, for it was repentance he preached; and will you say he preached repentance unto infants? or that they were capable of his preaching, or capable of manifesting their repentance, by any confession of words? But these parties baptized in Jordan confessed their sins. Mark, they were baptized of John, in Jordan: now, did he put little children into the water of Jordan, or took he water out of it, to sprinkle upon their faces, or did they make any confession of their sins, or of their repentance? And if they were not capable of any of these foregoing steps, then they were not capable of John's baptism. But it is manifest to common sense that little children were not capable of these things, and therefore they were not capable of John's baptism. So that neither John's baptism with water, nor Christ's baptism with fire and the Holy Ghost, will own or allow your sprinkling infants with water; and then to what next will you turn, and from whence will you derive your commission for your sprinkling of infants.—

And now let the third section be examined, which is this. "Dipping of the person into water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person," and for proof they refer to certain texts of Scripture. Now consider these

Scriptures, and see if they will prove what they bring them for—and to begin with the first, Heb. ix. 10. I hope I may here, without offence, set down the foregoing verse, 9th, “which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,” verse 10th, “stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation,” verses 19th to 22nd, “for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the testament, which God hath enjoined unto you.” Moreover, he sprinkled with blood, both the tabernacle and all the vessels of the ministry, and almost all things are purged (by the law), with blood, and without shedding of blood, is no remission.” To which I answer, with the apostle’s words in the same chapter, 11 and 12 verses, “but Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats, nor calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us,” &c. And also see 23rd and 24th verses of the same chapter, “it was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves, with better sacrifices than these. For Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.” Now seeing these things under the law were figures of the good things themselves, to come in under the Gospel, is your sprinkling of infants one of these good things now under the Gospel? give us chapter and verse for it.

Now the apostle here answers as to the nature of these shadowy things. But were these their sprinklings under the law, any type or figure of your sprinkling infants with water? Let any unbiassed man, of common reason, judge. If fault was found with these sprinklings, do you think your water will have any greater force upon children? And if these sprinklings were a type or figure of your sprinkling, where is your blood of goats and calves, and your scarlet wool and hyssop? Why have you only water, and leave out all the rest? and why may you not as well sprinkle all the people as the little children, and why do you not sprinkle the book too? And is this sprinkling any part of the Gospel reformation? doth your sprinkling make the comers unto it perfect, as to the conscience? or is there any remission of sins thereby, or is sprinkling any of the better sacrifices? And now since these sprinklings under the law are called carnal ordinances, which were ordained of God for a time, must your sprinkling with the element water be spiritual? But now when all is said as touching these carnal things under the law, will there be found thereby any shadow of a proof for sprinkling with water little infants, which proves as much for blood and scarlet wool, and hyssop, as for water, and for sprinkling all the old people, and the book; as well as little children? And doth all this say any thing against dipping or going into water, which was John the Baptist's way: though this we plead not for.

Now let us see if their next Scripture will prove any better for sprinkling, Acts ii. 41. "Then they that gladly received his word were baptized, and the same day there were added unto them about 3000 souls." Now these people heard the preaching of the Word, and gladly received it; can you say so of those you sprinkle? And preaching took up some part of the day, and do you think these 3000 were sprinkled on the other part of the day? surely there had needed many bundles of hyssop to have sprinkled

them all in so short a time ! But, however, they were baptized ; surely, there could be no infants among them, since it is said, they gladly received his word. So that this proof proves not the thing alledged ; will you yourselves say that this is any proof against dipping or for sprinkling ?

Come let us see what the next proof will do—Acts xvi. 33. “ And the jailer and all his were baptized strait way.” But the jailer was a man and not a child ; and can you prove that there were any infants here that were baptized ; and doth this prove anything against dipping, or for sprinkling ? Now let the next Scripture be minded also, which is the last, and is Mark vii. 4. “ And when they come from the market, except they wash they eat not, and many other things there be, which they have received to hold, as washing of cups and pots, brazen vessels, and of tables.” Now consider, reader, what the Pharisees washings, &c. will prove against dipping and for sprinkling ; did they but sprinkle their cups, pots and brazen vessels ? is it not said to be a washing ? Neither doth this prove any thing at all for sprinkling infants, nor indeed proves it any thing for dipping either. And here the reader may see how unsuitable those Scriptures are to the things they bring them to prove.

And now let us proceed to the fourth Section, which is thus,—“ Not only those that do actually profess faith in and obedience to Christ, but also the infants of one or both believing parents are to be baptized.” I shall not mention all their Scripture proofs at large, some of them being at large mentioned already—the first of them is this, “ Go ye into all the world, and preach the Gospel to every creature ; he that believeth and is baptized shall be saved, but he that believeth not shall be damned.” Mark xvi. 15, 16. Now here believing goes before baptizing, and preaching goes before in the commission ; first preaching, then believing, and last, baptizing. Now here your proof proves against your sprinkling infants, to whom

you cannot preach ; and as to their belief, you know nothing of it, for you have no testimony of their belief from them, nor from any else. And as for obeying the commission, in going into all the world, you are not like to go but into a very small part of the world, because you cannot have the magistrate's sword, for you to force people to hear and maintain you ; upon a soft cushion, in a pulpit, you can make a text of it, and branch it out, and raise your uses and doctrines, and make your applications ; but as for going among the heathen to preach, or to Rome to cry against the pope ; though in your pulpits you will pay him off, to his face you are sparing to go and reprove him, or elsewhere in his dominions to witness by preaching against the idolatry among them—to do this, you are not very ready, nor like to be ; but are ready, notwithstanding, to talk of the saints' commission, which is nothing to you, who live out of their life and doctrine.

The next Scripture is Acts viii. 37, 38. " And Philip said, if thou believest with all thine heart thou may ; and he answered, and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him." Now the reader may consider this Scripture, how plain it is against sprinkling of infants ; for here the Eunuch desired to be baptized, yet Philip did not grant the thing, but upon condition of the confession of his belief ; and upon his confession, they both went down into the water. But now the child cannot desire sprinkling, nor can you preach Christ to it, nor can it confess sins, belief, nor repentance. Why then do they bring this Scripture for sprinkling, which is so plainly against it : so that nothing more needs to be said to it. And as for Gen. xvii. 7, 9, and Gal. iii. 9, 14, let the reader consider these Scriptures. Surely the outward circumcision was no type, nor figure, nor sign of water baptism,

nor of sprinkling infants ; nor is sprinkling to be received, as in the room and place of circumcision, as commonly it is objected against us, and alleged as a proof for sprinkling of infants, against us that deny it: but it proves nothing at all against us, but for us, as I shall make appear. For outward circumcision, which was in the flesh, signified and typified forth the circumcision in the Spirit ; so that outward circumcision signified its own substance, namely, the circumcision made without men's hands, which is in the heart by the Spirit, as one of your own proofs saith, Col. ii. 11, 12, "In whom also ye are circumcised with the circumcision made without hands," and so this is the substance of the circumcision made with hands. And moreover, one outward sign or type is not the sign or type of another sign, but the outward sign is a sign of an inward substance, which answers to what is signified by the sign. Circumcision made with men's hands, was a sign of circumcision made without hands ; but, that circumcision made with men's hands was a sign of sprinkling water on infants, is to prove ; for then one fleshly carnal thing should be the sign of another carnal thing. But a sign is a signification of a substance, and not of another sign. And as for the sign water, it hath its own substance, the baptism with fire and the Holy Ghost. And as that is not the Gospel circumcision which is made with men's hands in the flesh, but that without men's hands in the Spirit ; neither is that the Gospel baptism which is made with men's hands, by the element water, but that which is in the Spirit, and fire of the Spirit of Christ within, in the heart.

So the rest of the Scriptures I leave to the reader, to look over at leisure, which are not at all suitable to prove any thing for sprinkling of infants : and now I come to their fifth section.

"Although it be a great sin to contemn or neglect this ordinance, yet, grace and salvation are not so inseparably annexed to it, as that no person can be

And in their seventh and last Section, they say, "the sacrament of baptism is to be but once administered to any person," for which they cite Titus iii. 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Now let the reader well consider this Scripture, for the washing of regeneration and renewing of the Holy Ghost is more than once administered; this baptism or washing of regeneration is by the Holy Ghost begun, and by the renewings of the Holy Ghost is carried on more and more in the souls of them who are saved, and it is not a baptism with water, nor sprinkling with the element of water, whether once or more; for this baptism, or this washing of regeneration, is still to be administered, until all sin and filthiness of flesh and spirit be done away, out of the heart. So that the least child of Truth may judge the ignorance, darkness and folly of these men, falsely called divines.

But now I shall come to their common objections against us, that we deny all water baptism, both of men of age, and also of sprinkling of infants, and that we lay aside the Lord's supper also. Now having already spoken to their sprinkling, and denied it either as sign or substance, I shall next freely acknowledge such signs in their times and places, as have been among the apostles, for their times and seasons, and I shall set them down as they are expressed in the Scriptures. And first, see the following Scriptures, touching the signs of miracles which Christ said should follow them that believe in his name, and you may see how his promise was fulfilled—"And he said, these signs shall follow them that believe on my name, they shall cast out devils," &c.—"And they went forth and preached every where, the Lord working with them, and confirming the word with signs following, Amen."—"And many other signs truly did Jesus, in the presence of his disciples, which are not written in this book."—"And many signs and wonders were done

mer words ; for here is an absolute necessity for this water to attend the Spirit, without which, there is no admission into the kingdom : but you do not say so of your water, as witness your former words, 5th Section. But now there is said to be fire in Christ's baptism joined in with the Spirit—will you say it is visible fire ? answer yea or nay.

As for the other Scripture it is spoken to already, which proves not that the infant is baptized into Christ, neither puts on Christ, by being sprinkled ; nor yet doth it prove, that sprinkling is the washing of regeneration to the child. And as for that of Eph. v. "Husbands love your wives, as Christ also loved his church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word." Will you call this water, your element of water ? if you think so, you are very blind and dark ! And will this prove the exhibiting and conferring of grace by the Holy Ghost, to little infants being sprinkled ? Can you, the administrators of this water, go on in this matter with any sure evidence upon your consciences in the sight of God, as you will answer it to him, that he doth require this at your hands, as his undoubted command and ordinance, seeing Scripture, truth and reason, so making against you ?

And as for Acts ii. 38, 41, "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Christ Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Do your little infants receive the gift of the Holy Ghost, by your sprinkling water on them ? Do you not make the people believe a lie, and trust in a lie, if any will be so dark and silly as to believe you ? But how can you bid infants repent, as here Peter preached repentance unto them ? can you do so to little infants ? For indeed none of all these Scriptures prove any thing for sprinkling infants, nor that grace is conferred on them thereby.

And in their seventh and last Section, they say, "the sacrament of baptism is to be but once administered to any person," for which they cite Titus iii. 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Now let the reader well consider this Scripture, for the washing of regeneration and renewing of the Holy Ghost is more than once administered; this baptism or washing of regeneration is by the Holy Ghost begun, and by the renewings of the Holy Ghost is carried on more and more in the souls of them who are saved, and it is not a baptism with water, nor sprinkling with the element of water, whether once or more; for this baptism, or this washing of regeneration, is still to be administered, until all sin and filthiness of flesh and spirit be done away, out of the heart. So that the least child of Truth may judge the ignorance, darkness and folly of these men, falsely called divines.

But now I shall come to their common objections against us, that we deny all water baptism, both of men of age, and also of sprinkling of infants, and that we lay aside the Lord's supper also. Now having already spoken to their sprinkling, and denied it either as sign or substance, I shall next freely acknowledge such signs in their times and places, as have been among the apostles, for their times and seasons, and I shall set them down as they are expressed in the Scriptures. And first, see the following Scriptures, touching the signs of miracles which Christ said should follow them that believe in his name, and you may see how his promise was fulfilled—"And he said, these signs shall follow them that believe on my name, they shall cast out devils," &c.—"And they went forth and preached every where, the Lord working with them, and confirming the word with signs following, Amen."—"And many other signs truly did Jesus, in the presence of his disciples, which are not written in this book."—"And many signs and wonders were done

by the apostles."—"And the Lord granted many signs and wonders to be done by their hands."

Now there can be no sign without a signification, the sign is always observable to the outward eyes and senses, but the substance or thing signified is invisible, and only seen and observed with the inward eye, and inward spiritual senses. The outward signs and wonders, or miracles wrought upon the bodies of people, by Christ and his apostles, were observable to the outward man, and had a signification, and did point at some inward work to be wrought in man, by the Spirit of Christ; as for instance, the casting out of devils or unclean spirits, out of the bodily possessed, and the curing of many bodily diseases and torments upon the bodies of people; as may be seen in the Scriptures.

And see Christ's commission to his disciples, "And as ye go, preach, saying, the kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Now consider, that all these signs and wonders were observable to the outward man, but the inward substantial signification was observable to none with fleshly eyes; for by all these signs and wonders wrought upon the bodies of people, were held forth and signified what Christ would do inwardly in the souls of people, how he would open the eyes of the spiritually blind, and unstop the deaf ear, and loose the tongue of the dumb, and raise up the dead soul out of the grave of sin, which is a greater miracle than raising Lazarus out of the grave; and the curing of all the diseases, and distempers and sicknesses of the soul is more than all these signs. So that all these signs were wrought upon the bodies of people, to shew forth the power of Christ, and that people might come unto him in their souls, who is the wonderful Physician, that they might witness and answer the end of all these signs in the substance; that people may witness the substantial part, the standing Gospel part of

all these signs, which is the invisible part, the opening of the blind eyes of the soul, the unstopping of the deaf ear, the loosing of the tongue of the dumb to praise the Lord, the raising up the soul from under the power of hell and death, and the cure of all the diseases of the soul. Here is the substantial invisible work of the power of Christ within, working the substantial Gospel miracles in the soul, which answer those set forth and signified by the signs. So that here you may see and consider the signs, and the things signified by these signs, and so I shall proceed.

And the next I shall mention, shall be that of James the Apostle, who saith, "Is any man sick, let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," &c. Here you may see what the apostle enjoins upon the churches, how that the sick were to be anointed with oil, in the name of the Lord Jesus, which was a sign or signification of the inward anointing with the heavenly oil or ointment which cures the soul: so that here you may see the sign and the thing signified. And so I come to the next Scripture, which is Acts viii. 17, "Then laid they their hands on them, and they received the Holy Ghost." Now here ye may see the power that attended the laying on of the hands of the apostles, how that the Holy Ghost was received thereby; so that here was no vain empty sign, but the substance of it. And see again, John xiii. 1 to 14, how solemnly Christ washed his disciples' feet, and here you may see a two-fold sign, of humility and of an inward washing; and so you may see the sign was visible elementary water in a bason; and washing or baptizing the disciples' feet, and the thing signified thereby, was the inward washing by the Spirit of Christ, and inward humility.

And again, see Matt. xxvi. 26, 27, 28, and 29

verses; likewise, 1 Cor. xi. 23, 24, 25 and 26 verses: here you may see the outward bread, and the outward drink in the outward cup, the sign of the inward bread, drink and cup, which is the substance of the outward; the outward bread and drink nourisheth and refresheth the outward man, that goeth to dust, and is of the earth; but the heavenly bread and drink, from the heavenly Vine, nourisheth the branches and seeds, and plants in the heavenly body or new man, which is above the earthly man, and is from heaven, which no earthly substance can nourish nor feed; but it is fed and nourished with heavenly bread that comes down from God, and drinks of the cup of blessing that is from the heavenly Vine, Christ Jesus.

Now to proceed, I come to the next sign mentioned in the New Testament, (so called), which is Matt. iii. 11, "I, indeed, baptize you with water unto repentance, but he," &c.—so that here you may see the sign, and also what by it is signified; the sign is water, but the substance or thing signified is the baptism of Christ, with the Holy Ghost and with fire. And likewise the apostle circumcised Timothy. Now you that plead for sprinkling of infants, you say there are but two sacraments, viz. water baptism, and bread and wine, and you object against us, that we own neither sprinkling nor dipping, and you ask of us the reason why we have not miracles, seeing we plead for immediate revelation. To which I answer, that we acknowledge all those signs before mentioned, in their times and seasons, and to the end they were given for their times and seasons; but sprinkling of infants was never any sign under the law, nor under the gospel. Also we say, that immediate revelation depends not upon outward miracles, neither is it pertinent or suitable, according to our principles, to say or to question with us, why have we not outward miracles because we own immediate revelation? as if immediate revelation must of necessity be attended with outward miracles or signs. For John the Baptist wrought no

outward miracles, and yet was one of the greatest, and none among all the prophets greater than John, of whom it is said, that he wrought no miracles. And indeed, both our principles and your principles being well considered, we may justly and on good grounds enquire of you, why have you not miracles, that is, these signs before mentioned which were wrought upon the bodies of people, and also those other signs mentioned before, seeing you plead for these two signs, water, and bread and wine, and seeing you allege that the sign and the substance, or thing signified, are joined by the Lord, and are not to be separated, the one from the other. Now why is it that ye cast off all the other signs? and try if you can find any binding rule in Scripture, that binds and obliges you to the observance of these two, water, and bread and wine; will you not be bound by the same rule, to have all the other signs above mentioned, if these two be binding?

Now if you put us to shew where it is said, in Scripture, that water, bread and wine should end, and that they were not to continue, you also do shew us where Christ, or any of his apostles repealed these other signs, concerning which see that express commission, Matt. x. 7, 8, "And as ye go, preach, saying, the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give;" and these other signs, washing the disciples' feet, anointing the sick with oil, and that laying on of hands, by which the Holy Ghost was received. Now if you can shew us where these signs mentioned above are repealed by Christ, by the same Scripture or argument, whereby you will undertake to prove the repealing of them, will we also prove the repealing of water, and bread and wine. If you will say that miracles are in the Spirit, and that the opening of the blind eyes, and unstopping of the deaf ear, and loosing the tongue of the dumb, and the raising of the soul out of the grave

of sin, and curing of the inward diseases of the soul, are the gospel miracles, and are come in the room of the signs, and that the signs outward are not necessary where the substance of them is witnessed,—well then, will it not follow, by the same rule as to all the other signs, and bread, and wine and water among the rest, that if the substance of the other signs taking place in the heart, doth render the outward sign not necessary, must not also the inward supper and baptism's taking place in the heart, render the outward signs thereof not necessary? And whatsoever Scripture or argument you will allege for the cessation of the four other signs, will also prove the cessation of those two; or what Scripture you can allege as binding, or obliging to keep or continue the two, will also be binding, and oblige to continue all the rest: unless you can by plain Scripture shew where Christ and his apostles, or either of them, gives any plain warrant for the cessation of the four, and that only the two are to continue.—

But as for us, we believe in the everlasting substance, which is the end of all shadows, signs, types and figures. In Him they all end, who is the substance of them all, who brings forth the righteousness of them all, in his people, who live and walk in him and with him. And now if the reader seriously remark all these signs, which they say are ceased, and those two which they say do continue, if he be impartial, he will find more for the continuance of the four, which they say are ceased, than for the two which they say continue. For working of miracles, and anointing with oil, and washing the disciples' feet, and laying on of hands, by which the Holy Ghost was received, if they can, let them shew where there is any limitation of time as to the cessation of them, or any of them, which I judge will be hard for them to prove. But as for the two, which they say continue, I have divers very weighty objections to make against their continuance. Not that I plead for any signs as any

standing gospel ordinance, but to shew how uncertain and irrational the grounds are they walk upon, in their choosing only these two as the ordinances of Christ, and casting off them for which there is more to be said.

And first as to water baptism, the apostle Paul, in express terms saith, "Christ sent me not to baptize, but to preach the gospel," and he thanked God in that he baptized no more, which if it had been a standing gospel ordinance, the abuse of it had never occasioned him to thank God, in that he baptized no more; and upon this he grounds all, that Christ had not sent him to baptize but preach the gospel. Now he came not short of the very chief of the apostles. Come then and let us see where ever he said that he was not sent to do any of the other four signs which you say are ceased; for he saith, that working of miracles is a gift of the Spirit; but shew us where water baptism or breaking of the outward bread, are said to be any gifts of the Spirit. Surely the apostle Paul's commission had not been left void of baptism with water, if it had been a gospel ordinance as you would have us to believe. Surely if it had been a gospel ordinance, the apostle who came not short of the very chief of the apostles, would not have wanted it out of his commission, for he wanted no gospel standing ordinance out of his commission.

Again, let it be seriously considered that as to the breaking of bread, it is but a sign of the death of Christ, it comes not the length to be a sign of his resurrection. And likewise the words carry a limitation in them, "This do ye, as oft as ye drink it in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Mark, it is not said to signify his resurrection, but his death till he come, and it is said as oft as ye do it; so it is not standing but with a limitation, *as oft as ye do it, and till he come*. So that it shewed his death, till his resurrection and coming

again in Spirit, which is agreeable to these words, "I will not henceforth drink of this fruit of the vine, until I drink it new with you, in my Father's kingdom," which was fulfilled when the Spirit was poured out upon them. So that as to the institution of that sign, at the longest, it could be no longer than till his resurrection; though the practice of signs might continue for a time, as water, bread and wine, and other signs; yet the institution of all things, which are not of the substantial nature of the gospel must at furthest, have ended at his resurrection, as to institution. For there can be none of all these signs in the nature, nor pertaining to the nature of the gospel, for the gospel and its nature is substantial, and carries in it the substance of all signs.

So that the practice of signs in the infancy of the church, hath been in being for a time only, by reason of the weakness of people who were not able to bear, as the apostle saith, 1 Cor. iii. 1, 2, 3, "And I brethren, could not speak unto you as spiritual, but as unto carnal, even as babes in Christ; I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal," &c. So that by reason of the weakness of people, the apostles condescended to their weakness, and ministered (or suffered them, and bare with them), as to divers things which were but carnal, which were not of the nature of the gospel, which is spiritual and hath nothing that is carnal belonging to its nature, nor any type, shadow or sign, belonging to its nature; but all that pertains to the nature of the gospel is substantial.

And now there was a time wherein the apostle (as I may say), winked at things, and suffered them in the use of divers weak and carnal things, as meats, and drinks and days, about which he would not have them to judge one another, but to bear one another. Yet he judged them but weak that observed days, and meats and drinks, and such weak things: and he ac-

counted him strong that was got beyond all these things. One is weak (says he), and eateth herbs, another is strong and eats all things sold in the shambles; one is weak and observes a day, another esteems all days alike; and he would have had them then not to judge one another, but to bear one another. But when he saw their abuse of his gentleness, and that they continued in those things, he blamed them sharply for observing such things, and began to [be] jealous of them, and to be afraid of them, that he had bestowed labour on them in vain, Gal. iv. 11. Also, there was a time wherein he bore with circumcision, and himself circumcised Timothy; but when they would bring it in as pertaining to the gospel, and to lay any stress upon it, as necessary, then his zeal arose, and he said, "If ye be circumcised, Christ shall profit you nothing;" and yet Christ profited Timothy, though Paul himself circumcised him, but he did it not as laying any weight upon it as pertaining to the gospel. Nor did Timothy lay any weight upon it, but only the apostle did it in condescension to the weakness of some, and to make way for Timothy's ministry, and to prevent occasion of offence to the Jews; which differed widely from the circumcision of others who had faith in it, and laid weight upon it as necessary, then such the apostle boldly judged as such that should not be profited by Christ. So whoever do place faith and conscience in any sign that is carnal, and judge it any gospel ordinance, and lay any necessity on it as any gospel ordinance, thereby such do deny Christ come in the flesh, and as to these things are not profited by him. So what is done or permitted in condescension to the weakness of people, and the doing of the same things as having faith in them as necessary ordinances of Christ, this alters the case mightily.

Now these signs were not done by the apostles as standing gospel ordinances pertaining to the nature of the gospel, but in condescension to the weaknesses of people, which if any of those ministers of these signs

should alledge their using of these signs to be under such a consideration, were much more tolerable, and to be borne withal. But when they will have and bring in signs as gospel standing ordinances, and will charge such as will not receive them to be deniers of the ordinances of baptism, and of the Lord's supper, such are not to be borne with, but witnessed against, as enemies to the substantial baptism and supper of the Lord Jesus, which in a strict sense as to their own principles, they will acknowledge that bread, wine and water, are not the Lord's supper nor baptism, but the signs, and but elements; which elements perish with the using, and which are not at all pertaining to the nature of the gospel baptism and supper, which are in spirit and in truth, witnessed inwardly. And the apostle Paul, to get in upon the Jews, and for the sake of the weak, condescended unto things not at all of the nature of the gospel nor gospel ordinances; but notwithstanding this condescension among the Jews, yet among the Gentiles he did not do nor teach any such things. And let me see where the apostle recommends water, bread and wine, to the churches of the Romans, Galatians, Ephesians, Philippians, Thessalonians, or to Timothy, or Titus, or in the epistle to the Hebrews. And let me see when any other apostle recommended these signs of water, bread and wine, to the churches, in all the epistles wrote to them, save only that of the apostle to the Corinthians, where he mentions it, but does not say he then did it. And let his words be well minded, and it will or may be found that he was not at that time ministering outward bread and wine—see and consider his words about it, 1 Cor. xi. 23 to 26, "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus in that same night, in which he was betrayed took bread," &c. So he makes a relation of what Christ did, but will you, or can you say, that the apostle was here delivering outward bread and wine, or that he had received bread and wine from the Lord to deliver

to them? but here he was relating of that which was past, and not in the present doing of the thing. But ye may see what bread it was, and what cup it was, which he and the rest deliverd, 1 Cor. x. 16, 17, 21, "The cup of blessing which we bless," &c. Is not this the bread that came down from heaven, that gives life to the world? "For (saith the apostle), we being many, are one bread and one body, for we are all partakers of that one bread. For by one Spirit are we all baptized into one body," &c. Mark, here is the cup of blessing, the cup of the Lord, into which they were all made to drink, even into one Spirit. And yet I deny not, but the signs for a time, even the bread and wine, were ministered, signifying this spiritual substantial bread that came down from heaven, that gives life to the world: but as they grew up, they came to be one bread, and to be partakers of that one bread that came down from heaven, that gives life to the world, and all to drink into the cup of blessing, all to drink into one Spirit.

And see Rev. iii. 20, "Behold I stand at the door and knock," &c., this supper is within, so that none come to sup with Christ, and Christ to sup with him, but he that first hears His voice, and opens to the voice of Christ: then the Lord Jesus comes in to him, and sups with him. Now he that is born of God, and sits down with Christ at this supper, needs neither bread nor wine, nor any visible thing to eat or drink, but the heavenly bread and drink of the heavenly kingdom; this is suitable and proportionable to that birth that is to be fed, and that man that is to be nourished, which is the inward spiritual man, the hidden man of the heart; for carnal bread and wine is not proportionable to that birth or man, to feed him who is born from above of an heavenly substance, of an incorruptible Seed, by the Word of God, which lives and endures for ever, and who feeds not on the bread that perishes, nor drinks of the cup that perishes.

But now people are grown so dark, and so earthly in their minds, so that they have lost all their spiritual knowledge of the substantial things, and are wholly given up to things which answer their fleshly carnal minds, and are grown to that height of thick darkness as to mock at spiritual baptism, and the supper in the Spirit and in the Truth. And this hath been a common objection among such who have their faith in visibles—say they, Christ only ministers the heavenly bread to the soul, and he baptizeth only with fire and the Holy Ghost; but his ministers do administer the elements of bread and water, only in signification of what Christ doth minister, namely, the heavenly bread and heavenly cup, and washeth the soul, and baptizeth with the fire and the Holy Ghost. I answer that such ministers who have not power from Christ, to minister the spiritual bread, and to give the spiritual cup, and to baptize with the Holy Ghost and with its fire, and yet do minister the elements in signification of it; they do indeed and in truth nothing else by what they minister, but cheat their own souls, and the souls of the people, who neither receive life, power nor Spirit with what they minister. But the willing, who are willing to see and to understand, may be plainly informed in this weighty matter; and there hath been something very weighty upon my mind for a long time, as to this very matter concerning the power of a right ministry, as to the ministration of spiritual and heavenly things.

Christ said to his disciples, "Go ye therefore and teach all nations, baptizing them," &c. Matt. xxviii. 19, 20: now, when Christ spake these words, it was after he was risen, and before he was ascended, and before the Holy Ghost was given them, though they had a commission before, and a ministry before, while he was with them in the flesh he sent them forth, as you may read, Matt. x. "And as ye go preach," &c. This commission was given to his disciples, while he was among them in the flesh, and they came back to

him again, with that commission ; for though there was power with them in some measure, yet they had not then received the standing commission, for as yet they were not endued with power from on high : and you may see how weak they all were after this, how that when he was taken, they all forsook him, but Christ gathered them again, and then they were a waiting praying handful.

And after he was risen, and before he was ascended, two good women, Mary Magdalene, and the other Mary, came to see the sepulchre, and Jesus was risen, and the angel of the Lord spake to the women saying, "Fear not ye, for I know that ye seek Jesus who was crucified, he is not here, for he is risen, as he said ; come see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him, lo, I have told you," Matthew xxviii. 5 to 7, and 16 to 20. Yet, notwithstanding the words that Jesus spake unto them, they were not able then to go forth to fulfil the commission, until they were endued with power from on high, until Christ came in Spirit and baptized them with fire and with the Holy Ghost, until he came spiritually to eat and drink anew with them in his Father's kingdom. And so they waited for the promise, see Acts i. 4, 5, which baptism was with the power from on high ; see verse 8, "And ye shall receive power after that the Holy Ghost is come upon you," &c., which was fulfilled, Acts ii. and so they waited for the promise, continuing in prayer and supplication. So that notwithstanding all Christ had spoken unto them, and all the wonders they had seen him work, both while he was in the flesh among them before he was crucified, and after he was risen during the times he appeared unto them, and conversed with them, yet, were they not able to go forth in the public fulfilling of this commission, but he referred them to the power, and commanded them not to depart from

Jerusalem, until they should receive the promise, which was the baptism with the power of the Holy Ghost. So that when they came to be witnesses of the promise, the baptism with fire and the Holy Ghost, when they were baptized with this baptism from above, *then* they went forth to teach, as the *Spirit gave them power and utterance*, both to teach and to baptize with fire and the Holy Ghost. They baptized with the Spirit, they ministered spiritual bread, they brake the spiritual bread among the believers, and handed forth the spiritual cup, as with the Lord's power and strength shall be proved. Then they went forth, I say, teaching into the name, for they themselves were in the name; they taught in the name, and they taught others *into* the name, and *in* the name they baptized others *into* the same, *into* the Father's name, into the Father's power; the begetting power of the Father was in them, and they begat many *into* the power, into the Father's name or power, and baptized many into that name and power which dwelt in them. The name Father doth imply children, for a father hath children, and the begetting power is in the Father, and the begetting power of the Father was in the true ministers, in which power they begat many into it, and baptized many into it: and this power was in the Holy Ghost in them, and they were ministers of it. And there was fire in this power, which was a begetting power, the Father's power begetting (through its ministers) many into the Father's power and name, which is light; "God is light," this was their message, God, the everlasting Father is light, "and in him is no darkness at all;" now they had the Father's power of light in them, and begat others into the light, and baptized them into the Father's name: the Father's name is his nature, light and power, this light is a consuming fire unto the wicked. There is a power, and holy virtue and life goes forth with the spirits and voices of those who are sent by Christ, and are endued with his power; so that this power goes

forth with their voices and words, and begets into its own holy nature them that hear and receive it. So such do minister more than bare words with their natural voice, they minister the Word, Life, Light, Power and Spirit, into the people's hearts, who are true hearers, even that same Spirit that dwells in themselves, which is the Spirit of Jesus.

Now the true ministers were in the light, and were ministers of the power, life and light of the Father, begetting into the light, and baptizing into it. For as through the powerful ministry of the true ministers, any were brought into the light, and into the name of the light, then thereby they came to see the evil within them, and the light became a fire in them, a consuming fire to all the evil in them, to the wicked in them; and this is the Father's nature and power, which is light, and a consuming fire unto the wicked. And none come to the Son, but whom the Father draws, and none know the Father but the Son, and he to whom the Son will reveal him; so can none be baptized into the name of the Son, until they be begotten by the power of the Father, and baptized into the name Light, which is a consuming fire. And being begotten by the Father's power into his name, nature and power, you will then see the Father's baptism into his name, which is a consuming fire, and fire hath light in it: you must all know this baptism. And the ministers that know not to be baptized into the power of the Father, they have nothing but death to minister to the people, a spirit of death ministers death. But all who are baptized into the Father's name, who have received his power, and are born of it, having been begotten of it into holiness, such know what it is to be baptized into the Father's name, which is a consuming fire that burns up the evil, and baptizeth down into death. Now such come also to the Son to know the baptism into his name, and so into the Holy Spirit, being gathered into the Spirit of life, light and power, to feed upon the heavenly bread, the

bread of life that comes from God and gives life to the world, and to drink into the one Spirit. And such as are baptized into this three fold baptism, into that three fold name, and sent forth in that name, such are able to baptize into that name, and such do minister the same Spirit, light, life and power, which themselves are in to them who receive and believe their testimony.

There is a fatherly begetting power in them, who are true children, and sons and daughters, there is, I say, a begetting power in their ministry, to beget spiritually, and to baptize spiritually, and to break the spiritual bread, and to hand forth the spiritual cup to them who are begotten. And there is a spiritual power in the living true ministry to raise the dead, to open the blind eyes, to unstop the deaf ears, to unloose the tongue of the dumb, and to answer the end of all the signs above mentioned in the substance: and as Christ said, "ye shall not only do these ye have seen me do, but greater." Now the greater miracles were the many thousands brought into the faith of Jesus, by the power of their ministry, which was therein; these greater miracles were not the outward miracles wrought upon the bodies of people, but these greater were inwardly wrought upon the souls of people, which was the substance of those wrought outwardly; they had power to heal the sick spiritually, and to cleanse the lepers, and to raise the dead, and to cast out devils; these attended their ministry in Spirit, and also the breaking of the bread of life, and the baptizing into the Father's name or power, and into the name of the Son and of the Holy Ghost: for by laying on of their hands, many received the Holy Ghost, and were baptized with the same baptism the apostles were baptized with, even with the Holy Ghost and with fire. See Acts viii. 17, and ix. 17, and see Acts x. at Peter's preaching the Holy Ghost fell on them all which heard. And see Acts xi. 15, 16. So that you may see how the Holy Ghost endued them

with great power, insomuch that even they baptized with the Holy Ghost, and wrought many mighty works, by the ministry of the Holy Spirit, that dwelt in them.

But if it be objected, that after the Holy Ghost was received, yet Peter commanded them to be baptized with water, in the name of the Lord. Well, what then, will it follow that water baptism is a standing ordinance in the church? Show where Peter, or any of the apostles said so? And whether any of the apostles that baptized any with water, or commanded any others to baptize them with water; I say, whether this was done by permission, in the infancy of the church, or by command from Christ, as a gospel ordinance. I rather believe the first, and not at all the last, and that not without a good ground in the nature of faith, and also from plain Scripture. For the apostle Paul expressly denies that Christ sent him to baptize, but to preach the gospel, and yet he both baptized and circumcised some. Now I hope you will not say that the apostle was sent to circumcise Timothy, and neither will you say that Timothy had not received the Holy Ghost before he was circumcised. And also Jeremy Taylor, in his liberty of prophesying, tells of fifteen bishops that afterwards were circumcised. And if this be a good argument, because Peter commanded these to be baptized with water, after they had received the Holy Ghost, therefore it should continue; then it might be as good an argument to prove circumcision to be a gospel standing ordinance, because it was done after the Holy Ghost was come, and also all those other signs that the apostles practised and did, after the Holy Ghost was come, might be pleaded for, to continue by the same argument as gospel ordinances. And see what James and the rest of the elders at Jerusalem said unto Paul, "Do therefore this, that we say unto thee, we have four men, which have a vow upon them, take and purify thyself with them," &c., Acts xxi. 23, 24

and 26: if the former command of Peter be a good argument to prove water baptism of continuance after the Holy Ghost is come, and to be ministered to them who have received it, then the command of the apostle James, with the elders of Jerusalem, may be as good and as much binding an argument to us, seeing they also had the Holy Ghost, and Paul had the Holy Ghost, who was commanded by them to do so, and he did as he was commanded. Is this a good argument, because James and the rest of the chief elders enjoined these things upon Paul, which were not all gospel things, that therefore these things are binding now? and yet you may see how express they are in their words to the apostle Paul, and he did as they commanded him; but they commanded no such things to the Gentiles. See Acts xxi. 25, "As touching the Gentiles, we have written and concluded that they observe no such things," &c. So that they knew what every people were able to bear, and so ministered according to their capacity to bear. But as they grew into the gospel nature and power, they grew up out of all shadows, and types and days, meats and drinks, which the kingdom of God stands not in: but the kingdom of God stands in righteousness and truth.

In the 14th chapter of Romans, the Apostle may be understood very plainly, to lay no gospel weight or stress upon eating or drinking, which will comprehend your bread and wine; for "one believeth (says he) that he may eat all things, another who is weak, eateth herbs;" and so likewise he speaks about days, "one observes a day, another doth not:" so he would not have them judge one another about days, meats and drinks, and then saith, "for the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." And he saith, "it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." So the nature of the kingdom is not water,

bread nor wine, nor days, nor are they any things pertaining to the kingdom of God ; nor is any thing a gospel standing ordinance, but what is of the nature of righteousness, of the nature of the gospel, and of the nature of faith. So that there is no natural ground in the nature of faith, in the nature of the kingdom, and in the gospel nature, for any perishable corruptible thing ; for the kingdom of God is righteousness, the nature of the gospel, and the nature of faith is power, light, life and truth ; and all the gospel things, and all the things of the heavenly kingdom, are all in the nature thereof, but meats, drinks, and all corruptible things, are not at all in the nature of the gospel. For saith Paul, 1 Cor. viii. 8, " but meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse ;" and to the Colossians ii. 16, he saith, " Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." So the body is of no elementary thing, neither of bread nor of wine, nor meats nor drinks, nor days, all these are but shadows ; but the good things, the gospel things are substantial, and the body is of Christ. And he is the head of the body, and the things of the body of which he is the head, are everlasting things, the things of the Spirit, which are all in the nature of the Spirit of Christ : but neither bread nor wine, nor any corruptible or visible thing, is at all in the nature of the gospel Spirit. Therefore these elementary things are none of the gospel things, but have been suffered in a time of weakness, but it never was the mind of the Spirit to set them up as gospel standing ordinances ; so the reader must distinguish betwixt that which may be commanded and done for condescension sake for a time, and those commands that are standing in the nature of the gospel.

And when the disciples broke bread, from house to house, had they nothing but bare bread and wine ?

did they eat no more but a little bit of bread, and take a little sup of wine? had they no other meat? And did they not eat and drink with a remembrance of him, in all their times of eating, at all their meals, when they eat and drank? But if you will say that they brake bread in a more spiritual way at certain times, than at other ordinary times, that is, when the churches were come together—admit it to have been so; yet, can you say that they took only a bit of bread and a sup of wine, and that they did eat no other thing at that time but bread? How uncertain are you, and how far do you disagree among yourselves, Papists, Protestants, Presbyters, and Independants and Baptists, &c., how are you divided amongst yourselves, and what strife, and killing and bloodshed, and envy and malice, have been amongst you about these outward things of water, bread and wine; and still you cannot agree among yourselves, but are envying and judging one another about these things which perish with the using! So that we have great cause to bless the Lord, who hath gathered us out from amongst you all, and from these perishing things into the substance of all these things. And now we witness to the verity of the words of Christ, in John vi. 32, &c. “Moses gave you not that bread, but my Father giveth you the true bread from heaven, for the bread of God is he that cometh down from heaven, and giveth life to the world: and Jesus said unto them, I am the bread of life; he that cometh unto me shall never hunger; and he that believeth on me shall never thirst.” And he said unto the Jews, “Your fathers did eat manna in the wilderness and are dead: this is the bread that cometh down from heaven, that a man may eat thereof and not die; I am the living bread that came down from heaven, if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.” Such who are come to feed upon this heavenly and spiritual bread, and to live thereby, need not the bread that

perisheth, nor the drink that perisheth ; for the corruptible man, with the corruptible mouth, cannot eat this heavenly bread, but he that is born of God, from above, the spiritual man, eateth this bread that came down from heaven, and he that eateth this bread never dies. The natural man dies, the children of Israel did eat manna in the wilderness and died ; but he that eateth this bread of life never dieth, the man that doth eat this living bread liveth for ever. If you come in to him in your souls, and come to eat of him and feed upon him, the bread of life in your souls, you will then leave off your biting and devouring one another about the bread, and wine and water, that perisheth in the using. And that man that eateth the natural bread, and drinketh the natural wine, and is plunged into the natural water, will die and corrupt ; so that which is corruptible will feed the corruptible man ; but that incorruptible bread of life, that came down from heaven, doth alone feed that incorruptible man or birth, that is born from above, of an incorruptible Seed, by the Word of God, that lives and abides for ever.

And now we may say unto you, as the apostle said to the Corinthians, 1 Cor. iii. 1, "We cannot speak unto you as unto spiritual but as unto carnal;" and, oh ! that we could speak unto you, as unto true babes in Christ ! though a tender remnant there is among you, that shall rise up to God ; but now ye are so carnal that ye cannot bear spiritual things, (see the 3rd verse), "for ye are yet carnal, (saith the apostle), for whereas, there is among you envyings, and strife and divisions, are ye not carnal, and walk as men ? for while one saith I am of Paul, and another, I am of Apollos, are ye not carnal ?" &c. May we not say so unto you, of all professions, who are contending and striving, and envying and hating one another, and persecuting one another about perishing things, about corruptible things that perish in the using. Oh ! turn in to the Lord Jesus, you tender-hearted ones, who have any

tenderness in you : there is a part in you that hungers and thirsts after the Lord. Now the natural food, and the natural drink, cannot feed nor nourish that in you that hungers and thirsts after the Lord. The bread of life is not far off, it is near ; he that is the bread of life, the living bread, that came down from heaven, is near ; that is he that stirs up the tender desires after himself in your souls. Oh ! that you may believe that to be he, and that you may come to eat of the bread of life ; and he that eateth the bread of life shall never hunger for any other bread ; he that is born of God, which is not a fleshly birth, of fleshly wisdom and fleshly knowledge. And if you believe that to be him, who is Light, and is near you, who begetteth tender desires in you, then you will see him to be your Redeemer ; he will redeem your souls, and your Redeemer will live in you, and he will break the bread of life to your immortal souls, by his immediate Word of life in your hearts, and by the same Word in and through them whom the Lord shall send among you. And then you will see a daily baptizing into the Father's name, that is fire, light, life and power, to shew you the most inwards of your hearts, and to wash you within, to purge you within from spiritual filthiness ; and the fire of the Lord will burn in your souls, to consume your spiritual enemies, to burn them up, and consume them by the breath of his mouth in you, and by the brightness of his coming in you. Here you will know a baptizing into the Father's name, which is a consuming fire ; and as the fire burns up the evil within, then you come into the Father's name, to be begotten of the Father, and to be true children ; and then Christ is your elder brother, and you are his brethren and sisters, that do the will of God, and you will grow into the sonship, to be baptized into the Son of God, into his life and love, who is the Father's love to the world : " God so loved the world, that he gave his only begotten Son into the world, that whosoever believes on him might not perish, but have

everlasting life." So none can come to the Son, but whom the Father draws: the Father's begetting power reaches and begets, and in that which is begotten of God, the Son of God is seen and believed in, who is the revelation of the Father, who reveals the Father. So it is in the heavenly birth that the Father is seen, and the Son is seen in the spiritual birth. And herein is the baptism into the three, into the name of the Father, (which name is not water), and into the name of the Son and of the Spirit, which is not water, but a deep and undeclarable mystery, that cannot be declared fully, as it is witnessed and felt as there is a growing therein. And this baptism is a continued work of the Spirit, of the Father and of the Son, and is not done in an instant. Blessed and happy is that soul, that daily witnesseth this holy baptism, into the name of the Father, and of the Son, and of the Holy Ghost, and daily feeds upon the bread of life, the living bread, that comes down from God; such come to witness the end of all types, shadows and figures, which all flee away; and whatever spiritual thing hath been held forth by them, comes all to be possessed in the substance.

And now the Lord is causing his people to inherit the substance of all these shadowy things, and it is our daily breathing unto the Lord, (whom he hath gathered into this heavenly substance), that we may be all fully established in the same, and builded up together into the perfect man; and not only so, but we are in daily travail in our spirits for all other people, that they may come out of all strife and contention about these perishing shadowy things; and that all who have any tender desires after the Lord, may cease from the contentions of those who will be contending about things that perish in the using, and might seriously consider their own inward conditions before the Lord, that people who desire after the Lord, may come into the substance, power and life, signified by all these signs above mentioned. And those who

will be contentious about these elementary things, must at last be left, and let alone to the Lord, who will at last come to see their folly in contending for shadows, while they have fallen short of the heavenly substance.

And now, let every one seriously consider, whether the sign or the thing signified be the saving part; and if it be granted, that the thing signified be the saving part, let it next be considered whether there be not an absolute necessity that the saving part be possessed. And this also being granted, then seriously consider, every one, where you are, who are jangling about the part which is not the saving part, which perisheth in the using, and is not the baptism of Christ, nor the supper of Christ, but signs thereof at best, while in the mean time the soul within is not baptized into Christ, nor possesses Christ, nor feeds upon him, the bread of life. For you will grant that the things signified, strictly understood, is the supper and baptism, which are saving substantial things, and are in the nature of the power of Christ. And if so, then let it be seriously examined, and sincerely minded, what you witness of this baptism into the nature, life, power, Spirit and love of Christ in your souls? And if people come seriously to enquire into this weighty thing, many will come to see that they have been ignorant of, and strangers unto the baptism and supper of Christ, which are not shadows nor signs, nor visible to the outward eye, but are substantial and invisible in the soul, baptizing the soul into the nature, power, life and love of Christ, and feeding it with the bread of life, the soul drinking into the Spirit of God and of Christ, the soul leavened into Christ, until it become leavened with him, and into him a new lump. Let it be considered, that as fire burns up and consumes that which is combustible, yet there is that which can live in the fire and not be consumed. Is not the Spirit of the Lord a consuming fire to the wicked nature within? If the soul come in to this fire, and dwell in its

burning and judgments, will it not consume and burn up all that is evil within? and is not this the baptism of Christ? And cannot the righteous soul then live in the fire, and be as gold, often tried in the fire, coming forth to God, out of all its dross and tin, a pure lump to God?

Consider what you witness of this baptism into the Spirit of burning and of judgment? Is not this the baptism of Christ with fire and the Holy Ghost? and is not this to be baptized with him and into him, into the death of sin, to be dead to sin, buried by this baptism unto sin; and so to rise with Christ, and to live unto God, in Christ the Lord, that Spirit, and by this baptism, to put him on, even to put on Christ, by being baptized into the Spirit of burning and of judgment, burning up all that is an offence to him within. And being dead and buried with him by baptism, then to live with him, to be risen with him, and so to have put off the old man with his deeds by this baptism into this Spirit of burning and of judgment, and to put on Christ, and be baptized into his life, power, love, meekness, patience, and into all heavenly virtues.

Oh! seriously consider what you witness, what you possess of this baptism, and whether upon true, and real search and examination, many will not yet be found to be unbaptized with this baptism, unchristened people, who are not yet come to enter into the church of Christ, which is in God, which is the house of the living God, the church of which Christ is the head, the pillar and the ground of Truth. I say, it will be found that many are not yet baptized with that baptism that brings into this church, without which baptism there is no admission into this church. So it is of great concernment to be baptized with this baptism.

Therefore it is seriously to be minded, that there may be true turning in to the Spirit of the Lord; for all this baptism, from the beginning to the finishing of it, is wrought and brought forth in the Spirit of the Lord, revealed in the soul, and working all this in the

soul. And every minister that ministers to people, and preaches to people, they who do embrace him and his preaching in their hearts, they embrace that spirit he is in ; he baptizes into his own spirit, he strengthens that spirit in them that is in him, and baptizeth into it such as in mind and heart join unto him. A man of a wrong spirit hath great influence upon such as receive words from his mouth : a man who follows his natural spirit, wit and natural parts, and is apt and quick therein, and fluent and eloquent in words, such an one hath great influence upon the minds of people who are not yet baptized with the Spirit of Christ, who are not yet turned in unto the Lord : such men as minister among them, who are not baptized with this baptism into Christ, leaven the people, and baptize the people with the spirit of their doctrine, and beget them thereinto ; and the more smooth and refined such teachers are in words and carriage, and the more witty and sharp, fluent and eloquent they are, the more able they are to bewitch the people, and to baptize and leaven the people unto them, and their own spirit, and to lead them from Christ and his baptism.

So it greatly concerns all the tender-hearted, to be serious and sincere to the Lord, in their hearts, and to cleave to his good Spirit in their own hearts, that they may be baptized into it, into Christ Jesus, and may hear and know the voice of Christ in their own hearts ; and then they will see and know the voice of the stranger, and his voice and his elegancy of speech : neither his cloathing with the words of Christ, and his apostles and prophets, nor any other cover, will hide him from the sheep and lambs of Christ, that hear and know the true Shepherd's voice.

And now if a false teacher hath such power to leaven and baptize people with his doctrine and spirit, into the same spirit with himself, how much more shall the true ministers of Christ, who are truly baptized, and brought through, (in the Spirit of judgment and burn-

ing) into a right spirit, and into a sound mind—I say, how much more shall such ministers have the power of baptizing into that good Spirit they are in, such who truly believe and receive their testimony. They receive more than bare words, they receive and drink in the same Spirit with him that ministers, and in the Spirit and power of his ministry in a meeting he gathers them near in spirit, and with the power and Spirit of God, (for the time present) he fastens them together, and baptizeth them together, into the same Spirit he ministers in. So that there is a harmony and an agreement in their spirits with him, who are right in their minds, and according to his growth into the power he baptizeth into the judgments and the mercies and the love of God, whose Spirit is a consuming fire, and a Spirit of judgment unto all that is evil, and a Spirit of love and of mercy to the tender-hearted, that bow to the Lord; so that as he stands in the power of the Lord Jesus, and minds the utterance it gives him in the time, the power of the Lord goes forth in his words and in his voice, and reacheth to them that are present: and it returns not in vain, but both in judgment and in mercy shall the Lord be glorified in the word of life, that proceeds out of his mouth, which shall be fulfilled in and upon the righteous and the wicked. Mercy, peace and love in and upon all that follow and love the Lord Jesus Christ, but tribulation and anguish to all the wicked. “Say unto the righteous it shall go well with him, but unto the wicked, it shall go ill with him, and no peace to the wicked, saith my God.” And so let all the tender hearted love and embrace that which tenders your hearts at any time, and beware of, and avoid that which quenches tenderness. And as ye keep low and little before the Lord in your hearts, the Lord himself will daily break your bread in you; and such as have the bread of life to distribute, and the cup of blessing to hand forth among you, will be refreshing to all the hungry and thirsty, that truly hun-

ger after the bread of life, and thirst to drink into the Spirit of life : to such the Lord will himself minister the bread of life and the cup of blessing within them daily. And the Lord will fill the hearts of his faithful ones to come amongst you, with living bread from God, and with the cup of blessing in their hand ; and you shall eat and drink together, and your souls shall rejoice in the Lord, and in your fellowship with him and with one another, in breaking of the bread of life together at the Lord's table. And all who come to eat of this bread, and drink of this cup of the Lord Jesus together, at table with him, such are risen with him, such come to witness the dead soul raised, the deaf ear unstopped, the blind eyes opened, and the tongue of the dumb loosed, and the soul come forth out of prison, &c. These come to witness the substance of all types, shadows, figures and signs ; and such have no need of any type, figure, shadow nor sign, being possessors of the heavenly substance of them all, wherein they all end : and all that hath been typified, figured and shadowed forth by these outward things, comes to be possessed in the substance of them all. And herein we read the love of God to our immortal souls, who hath gathered us into the substance, and to inherit the substance of all shadowy perishing things, which for their times and seasons had their services in the times of weakness, when people were not able to bear the things themselves.

And now in this long night of apostacy, the false church, the mother of harlots, the whore, hath sat upon the waters, and the whore hath rode upon the beast, wherein the whore, the beast and the false prophet hath prevailed ; and the church hath been fled into the wilderness, and the witnesses have prophesied in sackcloth ; and many inventions have been brought in, and many false forms, imitations and likenesses have come in, and many have got the words of Christ, the apostles and prophets, and lived out the life of them. And now the church is coming up again

out of the wilderness, and her power is breaking forth again, and no form that is ever so true, and much less those that are false, can cover a wrong spirit this day.

And now as to the apostles and ministers of the Lord Jesus, the time is to be considered wherein they came forth with their testimony among the rebellious Jews, who were seated in formal things, which was not an easy thing to gather them out of unto Christ. So that the apostles condescended unto their weak capacities, and ministered to (and suffered them in) carnal things, until that they should grow up into a more spiritual capacity. And the time now is to be considered wherein we live, wherein people are divided on heaps, and into many forms differing one from another, envying, hating and persecuting one another. But the Lord Jesus is arisen, and arising in his power in his thousands, whom he hath gathered out from amongst them all ; and many are, and have been made to run to and fro, to publish Christ Jesus, the Light of the world, that lighteth every man coming into the world, that all might come unto him, the Light, to walk therein ; that therein they might come into fellowship with him, and with one another, and so might all come to inherit and possess him, the everlasting substance, and end of all types, figures, shadows and signs, which all end in him that is life everlasting ; and that all may mind the worship that is in the Spirit and in the Truth, and walk with the Lord Jesus in the light of his holy Spirit, and love him, and one another, and love and pray for all people, and may love and pray for enemies, and bring forth the fruits of the holy Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. These are the holy signs that attend true and sincere Christians who are in Christ Jesus ; and such who are in him, cannot want these holy signs or holy fruits, which are in the nature of Truth, which do spring up in all the faithful. And they who continue in the holy Spirit to live in it, and to bring

forth all these holy fruits or signs, such need none of the perishing signs that perish in the using. But these holy signs, which are holy fruits of a true Christian, do not perish, but the more we use them, and grow in them, and into the Spirit of them, the more delight and pleasure we have in them, and the more are we strengthened and confirmed in the Spirit of them, and the more near do we come unto God and Christ, and one another.

So all do the Truth, and follow after the Truth in your inward parts; and if you do the Truth, you will come to the light, and as you come to the light of Christ, and walk therein, you will bring forth all these holy fruits or signs of a true Christian; for they who want these are not true Christians, profess what they will: if these fruits be wanting in any, such want the true signs of true Christians.

So all be obedient to the Truth, and do justly, love mercy, and walk humbly with God, that God over all may have the glory to arise out of all your hearts, who is over all blessed for ever.

P. LIVINGSTONE.

IRON HOUSE PRISON, ABERDEEN.

SOME EXTRACTS FROM A FRIENDLY AND TIMELY WARNING; AND ALSO, A REBUKE GIVEN IN LOVE TO THE PROFESSORS, AND OTHERS CONCERNED WITH THEM, ETC.

————— And as for you, Presbyterian ministers, who are of a fighting spirit, woe, woe from the Lord God is coming upon you, who are preaching up blood and war; you are not the gospel ministers, you are not in the Spirit of Christ, which leads to love one another, and enemies, but in the lust of your flesh, from whence your war and strife arises; the Lord God

shall blast your designs, and the hand of the Lord will be against you, and to bring you down, and to lay you low, and the Lord shall be exalted. The fire of the Lord burns against you, who turn the zeal of the poor people the wrong way, who stir up their zeal to fight and shed blood, that you may reign over them. Woe will come upon you from the Lord God, for you have long been shedding the blood one of another, and warring against one another, and envying one another about your outward forms, papists, prelates-men, and presbyterians. Oh! how have the nations been stirred up to blood among you and by you, for you to reign; and you will yet hew down one another, and shed one another's blood, and sheath your swords in one another's bowels, about your faiths; but none of your faiths set up by sword or by blood will stand, but God will overturn you all by the breath of his mouth, and by the brightness of his coming. And not by any carnal sword or spear, but by his own Spirit will he set up his worship, as he hath done in part, and will do yet more fully, to the glory of his name, and joy of many thousands. And he will gather his scattered sheep from amongst ye all; and thousands shall praise the Lord, who are not yet gathered from amongst ye, and shall no more learn that carnal war, but the heavenly war under Christ, their heavenly king and captain, who shall gather them into his faith, and will defend them and their faith: and this thousands witness already.

And all you clergymen, you are striving to set up what God in Christ hath determined to bring down. God will overthrow man for ever, man shall not reign, but the Lord must reign, and man must be destroyed, and die, before the Lord live and reign over all in man: and then man shall not live, but Christ in him. So man must be slain, and must die and be buried, and must arise in Christ again, and live in Christ, a new man; and the old man shall pass away, and the Lord alone shall be exalted, and his ministry shall be

in the Spirit and in the Truth, purely springing up in those whom the Lord shall call; and his government of his church shall be in the Spirit and in the Truth. And the Lord will break man's arm and power, and the arm and power of the Lord shall prepare the hearts of such as he shall send forth into the nations, as he hath done many already, and yet will do more abundantly; and will endue them with his glorious power, and they shall know the lighting down of his glorious arm, which shall go before them, and be their rear-ward, and a hedge and wall about them, which thousands already witness. And your schools and colleges, (for that end they are used amongst you) shall be overthrown; the Lord Jesus will not have ministers from them, nor of their making, nor shall his ministers be trained up there; but he will train up his ministers in his own power, and Spirit and life, daily revealed in their hearts and mortal bodies. And the Lord will bring shame and reproach upon the tribe of black coats, who have long preyed upon the people, and have ruled over them; and they shall not prey upon the people, but the Lord will fulfil his promise yet more and more. See Ezekiel.

——— So all you tender hearted Presbyterian people, or any to whom this may come, if you would be able to stand with Christ, or to suffer for and with him, you must deny this spirit of fighting and revenge, that the innocent life of Jesus may be daily manifested in your mortal bodies, and that it may spring over all that envious root of bitterness in you. And do not hearken to those men called ministers, that would stir you up to fight for them, to set them up. Their designs the Lord will blast, and they will come to nought and will perish. And the Lord will still overturn one after another, until the Lord come to reign in people, who will put down the lust of the flesh, and bring to the end of the wars and strifes. And oh! blessed are they that come unto him, and look unto him, and wait in true sincerity for him to bring this work to

pass, to bring down all the strong holds of Satan within them ; and such will see enough within themselves to war against, even against the lusts that war against their souls.

In this time of our imprisonment, you, Presbyterians, have often been before me, knowing your fighting unquiet spirit, and also knowing that there is a tenderness among many of you to the Lord ; and how that fighting, unquiet and envying spirit troubles people's minds, and works against the true tenderness, and hinders its growth and spreading in the heart. A love hath, many a time, come up in me, to the tender-hearted among you, and a pity towards them ; and also an indignation against that which would hinder its spreading over all its contrary in your hearts. Therefore it moved in my heart in true love towards you, and all others whom it may concern, to exhort you to beware of those who would stir up your minds to envy, war and strife ; I say, beware of them, and give not ear to them, neither hearken to them, for if ye do, they will bring ruin upon themselves, and you that follow their turbulent spirit. And mind your inward conditions, how it is betwixt your souls and God, that you may know the power of Christ, and his armour of light, to gird you about, and arm you for your inward war against the prince and power of darkness, and against all his strong holds within you, that you may know the subduing of them. And do not meddle with these things that belong not unto you. The times are in the hands of God, he sets up one, and pulls down another, even whom he pleases. But I say, mind the things of God and of Christ Jesus, and of the kingdom of righteousness within you, that Christ may rule in your hearts ; and then whoever rules outwardly, to pray for them, that they may fear God, and do justly, love mercy, and walk humbly before God ; which, if they do, they will be a terror to evil doers, but a praise to them that do well : but if they do not love mercy, do justly, nor walk humbly with God, but

the contrary, they must answer to God. We are to warn, reprove and exhort, but we are to go no further; if they will not hear, they must account to God, we are clear of their blood. We are to continue in well-doing, and if we suffer for the same, yet, we must abide in a patient spirit, keeping out that spirit of envy and of revenge, and leave it to God, to whom vengeance belongs, and who will judge righteously, and will render to every one according to the deeds done in their bodies. Therefore all be subject to the higher powers, the power of God in you, that is over all to be obeyed; and then whoever be the higher powers on earth, to be subject to them for conscience sake, and for the Lord's sake, by active obedience to all their just commands; and what for conscience sake cannot be by good people actively obeyed, then for conscience sake to be willing to obey them passively, by a patient suffering of all they are permitted to inflict. And then the Lord will be present, to arise for your help, and will be the strength of your heart, and your portion for ever. So live in the fear of God, and prize your time.

From a friend and well-wisher of the souls and bodies of you and all people, called

PATRICK LIVINGSTONE.

FROM ABERDEEN PRISON.
10TH OF 4TH MO. 1678.

A TRUE AND FAITHFUL TESTIMONY TO THE WORD OF LIFE, THE TRUE, PERFECT AND COMPLETE RULE OF FAITH AND OBEDIENCE; AND A PLAIN DISCOVERY OF THEM WHO SAY THE SCRIPTURE IS THE WORD OF GOD, AND THE ONLY RULE OF FAITH AND OBEDIENCE, WHEREIN IT IS SHEWN, AND PROVED HOW THAT NEITHER THE WORD OF LIFE IS THEIR RULE, NOR THE SCRIPTURE IS THEIR RULE, BUT THAT THEY FOLLOW THEIR OWN SPIRIT; AND ALSO, SOME THINGS OF THEIR CONFESSION OF FAITH, CONSIDERED.

YOUR men called the Assembly of divines, who sat at Westminster, do say that the Scriptures of the old and new Testaments are the Word of God, the only rule of faith and obedience; here you have the declaration of the faith of that great Assembly of divines, concerning the Word of God, which faith they covenanted to maintain. But now let it be tried whether the Scriptures be their only rule, and that it may be seen whether they have not another rule, and that the Scriptures are not their only rule, nor any rule at all to them, for this their false faith; which, I say, is false, and not agreeable to the Scriptures, but contrary to them; as with the power and strength of God I shall plainly prove, and make appear to the understandings of all who are not prejudiced, and who will not wilfully shut their eyes. And now let us see amongst all the scriptures they cite, whether any of them all say that the Scriptures are the Word of God, and the only rule of faith and obedience, and where the Scriptures say that they are given by the inspiration of God, to be the only rule of faith and life. You may look through these Scriptures which they cite, and seriously consider them, viz.: Luke xvi. 29, 31, Eph. ii. 20, Rev. xxii. 18, 19, 2 Tim. iii. 16.

But before the Scriptures be examined, let it be minded whether those that wrote Scripture had any word or rule before they wrote Scripture; if they had, what was that word or rule then of their faith and obedience, which they had before they wrote, and from and according to which they wrote Scripture. And let it be minded where this word or rule was, which they had before they wrote Scripture, whether it was within or without them. And let it be minded how and by what it shall be known, that the mind of that word and rule they had, before Scripture was written, was, that the outward Scriptures were to be received afterwards as the Word of God, and only rule of faith and obedience, and that the word and rule of their faith which they had before Scripture, was no more to be the saints' word and only rule; how this may be known to have been the mind of that word and rule which they had before they wrote Scripture. And see through all these and the rest of the Scriptures, if they any where say so. And if you cannot prove by plain Scripture, that the saints' rule, which they had before Scripture, is not the saints' rule now; nor that the Scriptures now is the saints' word and rule, in room of that word and rule they had before Scripture—then let it be minded where you will be found standing, upon what foundation. Not upon that word and rule the saints had before they wrote Scripture, for that you plead not for, and not upon the Scriptures, though you pretend to them. Yet, if by them your faith cannot be proved, but even by them your faith be disproved; then, I say, let it be considered what foundation your faith will be found to stand upon, if that which you pretend to be the Word and only rule of your faith and obedience, do deny you, and witness against you: for it is in my heart to follow you through the Scriptures, and you shall have a fair trial before all that have a mind to read it, according to the Scriptures your Assembly doth bring to prove what they say, and it shall be left upon all your consciences, to judge

whether these Scriptures, or any you can find out, do prove what is alledged, or rather quite the contrary.

That which first of all I take notice of is, that after they have set down distinctly, all the names of the books of the old and new testament, then (say they), "all which are given by Divine inspiration to be the rule of faith and life," and to prove this, they cite the above Scriptures; which Scriptures, if the Assembly had truly minded, and had understood how in the instant of time they were acting against them, they would have forborne their bringing them for a proof of their lie upon the inspiration of God: which indeed is a dreadful thing to bely the inspiration of God, as here these men have done in this place, and have added these Scriptures, to prove their lie upon the inspiration of God.

I shall freely acknowledge all Scripture that is given by inspiration of God, but to say that all written in these books are given by inspiration of God, is to prove; and that all in these books are given by inspiration of God, to be the rule of faith and life, is a lie against the inspiration of God. And these Scriptures cited, say no such thing, but that in Revelations xxii. 18, 19, saith thus, "For I testify unto every man that heareth the words of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out from the holy city, and from the things that are written in this book."

So that now ye not only wrest the words of God that were given by the inspiration of God, but also you charge that to be the inspiration of God, which is not, and you charge that upon God and his inspiration which is utterly false, namely, that all written in these books of the old and new testaments, are given by inspiration of God, to be the rule of faith and life. Here you are found adding to, and wresting the words of

God, and belying the inspiration of God, in saying *that* it is given by inspiration of God for that end for which it is not given. Are the types and shadows, and offerings and washings, and sprinklings, and many other ceremonies under the law, and the many words of wicked men, (such as the words of Rabshakeh, &c.) and the words of the devil, and the histories of outward battles and fightings, and the histories of divers transactions betwixt man and man, &c.—are all these given by inspiration of God, for the rule (not *a* rule, but *the* rule), of faith and life? or will you say that all these were given by inspiration of God? And also, are not here this great Assembly found *wresting* and contradicting that other Scripture in 2nd Tim. iii. 16, which Scripture we own to be true; that “all Scripture given by Divine inspiration, is profitable for doctrine and reproof, for correction, for instruction in righteousness, (mark, *in righteousness*), that the man of God may be perfect, thoroughly furnished unto every good work.” And in the 15th verse, they are said to make wise unto salvation, but it is through faith in Christ Jesus. And must not the Scriptures be made use of in the faith and righteousness, but you must presently conclude thereupon, that they are therefore the only rule of faith? But it is only through faith, and in the righteousness, that they are profitable. So then they are not the rule of faith, nor are they the righteousness, but Christ is the righteousness and the author of the saints’ faith, and the nature of Christ, which is divine; of which the saints are made partakers, and the life of Jesus daily made manifest in the mortal flesh of them that believe. Which divine life, and divine nature is in the saints, and is the nature of faith in them, and is the rule of faith in them, and the righteousness in them,—Christ in them, their hope of glory. And in this holy life and divine nature they have faith, and this is the only rule of the saints’ faith and life; in which life, and nature of faith and righteousness, the Scriptures are profitable unto them, for

all the ends and uses therein mentioned ; but there is no mention here, that all these books there mentioned, are given by inspiration of God, to be the Word of God, and the only rule of faith and life, this the Assembly hath added, and have falsely added Scripture, to prove their lie against the inspiration of God.

Now, as for that of Luke xvi. 31, we own Moses and the prophets, and that they are to be heard, but what is all this to the purpose, to prove that these books are given by inspiration of God, for the rule of faith and of life ?

And as for that of Eph. ii. 20, will ye stand to it, that the Scriptures of the old and new testaments are the foundation, which the prophets and apostles were built upon ? For Christ is that foundation and corner stone of that heavenly building and house : had not the prophets a foundation upon which they built, before they wrote the Scriptures ? was Scriptures their foundation before they wrote them ? And was not the foundation of the prophets and apostles both one foundation ? Will you say that the Scriptures of the prophets were their own foundation, and were they also the foundation of the apostles ? And were the apostles' own writings a part of their own foundation, and the prophets' writings the other part of their foundation ? Then, according to the Assembly, the Scriptures or writings of the apostles and the prophets, were their own foundation before they wrote them ; for a foundation they had before they wrote them. I trow ye will have much ado to find Scripture for this !——

In the next place, let it be examined, what was the saints' only Word and rule of their faith ? See John i. 1, 2, &c. Here you may see that the saints' Word was in the beginning with God, and was God, and was the Light and Life of men, and made all things that were made. But the writings of Moses and the prophets, and the other Scriptures, were not the Word that was with God in the beginning, nor were they God, nor the Light nor Life of men, nor was any thing

made by them; therefore they are not the saints' Word, the Word of God, and only rule; but the Scriptures are the words of God, which are given by inspiration of God. So now the Assembly's Word and only rule of their faith, is not the same Word and rule which was the rule of Abel, and of all the holy men of God, ever since Abel to this day. But these men who place their rule without them, and their Word without them, have turned out themselves, and all that adhere to their faith, out of the heavenly line of the righteous, which is that Word that is Life, and is the Light of men, which is the saints' only Word, rule and foundation of their faith, life and obedience; which is itself the inspiration of God, the original root from whence holy men gave forth and wrote Scriptures, which are the words of this Word of life, and are a rule directing to it, the Word of life, from whence they came.

And this we testify, that such who are not come to own and believe the same Word that is Life, and believe it not to be the Word of God in them, and the rule of their faith and obedience, and who are not qualified, furnished and sent forth in that same Word that is Life, and do not depend upon it for their ministry and utterance; and yet will be setting forth confessions of faith for people, and will be preaching Christ in words, and have not their words from his mouth in them, (though they take the words of Scripture that came from that holy Word of life in holy men,) and speak these words again, who are in another life than that of Christ, and yet professing themselves to be ministers of Christ—we must witness against such, and do testify that such know not the Scriptures, nor the power of God, the Word of life they came from. And the Scriptures are not the word or rule of such, though they may call them the rule of their faith and obedience; but the rule of such is a deceived heart, with their own and other men's imaginations, and various meanings and interpretations upon the Scriptures, with old mouldy commentaries upon

them; these are their word and rule, and not the Scriptures, nor the Word of life they came from. For if they believed the Scriptures, and did walk according to their testimony, then would they walk in the line of the righteous, the Word that is Life and the Light of men, the true rule and foundation of all the holy men of God, before Scriptures were written, their Word of life, and only rule dwelling in them who wrote Scripture, in which their faith stood, from whence they gave forth Scripture, not as the word, rule or foundation of their own or any other men's faith; but as living testimonies of that living Word of life and faith that dwelt in them, which was the Word in them, and only rule of their faith, and foundation of it; from whence proceeded all their living testimonies, written and unwritten: that so all who might hear, or read them or any of them, might answer the end for which they proceeded forth from the living Word of life in holy men. And the same Word of life was that the people were and are to come to, and believe in, in themselves, as the Word of their faith, and rule and foundation of their faith; through which living Word, people are to come to witness the end of the speaking forth, and recording of the living words, which from the Word of life came; which are living words, as men come to that Word of life that spake them forth, to and in such they are living words still. And this is the answering and fulfilling the end for which they are and were spoken and recorded in writing, that people who read or hear them, might come to the Word of life in their own hearts, and believe therein, and be purged thereby, and ruled, ordered and governed thereby. For the same Word; which the words came from, fulfils them in people, and brings people in the same Word, (as they believe in it) to the same things that the words testify of the Word, and into the same works which are in the nature of the Word, of which the Scriptures or words declare and testify. And these that cry up the words, and come not to the Word of life in their

hearts, to believe in it, and to be led and ordered by it, such are in that spirit that cried up Moses and the prophets' writings, and yet denied Christ, of whom Moses and the prophets wrote.

And indeed, if the reader but seriously read the Assembly's confession and catechisms, and compare what they say with the Scriptures they set down as proofs of what they say, you may find the very citations of Scripture in that book will refute it, and witness against what they assert in it, and will also witness with and to our testimony against it and them; which is, that the Scriptures of the old and new testaments are not the Word of God, and only rule of faith and obedience, and that they are not all given by inspiration of God, nor to be the rule of faith and life; but our witness is, with the Scriptures, unto the Word of life in the heart, which is the inspiration of God in the heart, the rule of faith, and the foundation of faith; and the Scriptures are a holy rule of direction, directing to, and testifying of the Word of life, the rule and the foundation of faith in the heart. Now, these men denying the immediate teachings of this Word of life in themselves (as now ceased), and they not being qualified, sent forth nor furnished in their ministry by it, the Scriptures will not own them nor any of their spirit; and all who are truly come to that living Word in themselves, to live after it, will deny them, though for a cover they may cry up the Scriptures, yet the Scriptures own them not, and are not their rule. So that when we oppose these men called ministers, and say the Scriptures are not the rule of their faith and obedience, it will not follow thereupon (as falsely hath been insinuated against us, by some of them), that we deny the Scriptures to be any rule at all, which is false. For though we do not own that they are any rule at all to the priests, for their false faith, and false obedience; and though we witness with the Scriptures that they are not the only rule nor the Word of God, yet we believe them to be a rule, and to be the words

of God, which came from the Word of God, which is living, and that they are holy words, directing to this Word of life in the heart, which is the Light of men, the rule and foundation of the true faith and obedience of all true men and women. Which Word of life in the faithful, will never lead them to deny the holy words that came from it in holy men; but in the Word of life and faith, the faithful do witness the fulfilling of the holy words in them, and do come into the good things they declare of, and forsake the evil things they declare against. And so in the Word that is living and is life, the faithful come to have the Scriptures fulfilled in them daily. But these men, called ministers, have belied us, saying, that we deny the Word of God, and the rule, because that we hold not the Scripture to be the Word of God, the only rule; but, as is said, that the Word of life in the heart is the Word of God, and the rule, and that the Scriptures are the words of God, &c.

But come let it be considered what was the Word and rule of their faith before Moses wrote, as Abel, Enoch, Noah, Abraham and Lot, Isaac and Jacob, &c. Had not they faith? And now since it is said, faith cometh by hearing, and hearing by the Word of God, how came these men to have faith, and what Word was it that they heard, for then Scriptures were not written, they living long before Moses. Surely you will not say that the Scripture or the Bible was the Word of their faith. And now, was not their Word, and Moses' and the prophets', and apostles' Word of faith, all one in nature and kind? And will you have another Word and rule of faith, than that living Word of life and faith that dwelt in all holy men before the law, and ever since, which Word of life was the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner stone? Now they that come to the same Word life in their hearts, and build upon it, then they come to the same foundation of the apostles and prophets, even to Christ himself, the foundation

and the corner stone, which the Scriptures are not. And see 1st John i. 1, 2, &c.—the apostle first of all begins his epistle with these words, “That which was from the beginning,” this he lays down for the cause and foundation of their hearing, seeing, believing, and fellowship with the Father and the Son, and one with another. Here you may see what was their Word, and rule of their faith and obedience, even the Word of life, which was manifested in them, and they did hear it with their spiritual ears, and saw it with their spiritual eyes, and handled it with their spiritual hands; and this same Word of life they declared to the saints, that the saints’ fellowship might stand in the same Word of life with the apostles; and their fellowship together was with the Father and with his Son Jesus Christ, in that Word of eternal life, that was with the apostles manifested in them and in the saints, in which their fellowship stood with one another, which was the apostles rule and the saints’ rule of their faith. Now that Word of life was not the words of Moses and the prophets, nor was it their own words which they wrote and spake to the saints; but the words they wrote and spake, came from this holy Word of life, and with the words of life they declared of, and testified to that Word of eternal life that dwelt in them and in the saints, which was the Word and rule of their faith, who had fellowship with Christ and with his apostles. And they who come to the hearing of that Word of life and faith in their hearts, and to the obedience of that Word of life and faith in themselves, and to walk therein, they come into fellowship with the Father, and with his Son Christ Jesus, and with his apostles and prophets, and with their holy words. And none come into fellowship with Christ, and with his saints, and with their holy words and sayings left on record in the Scriptures, but as they come to hear and believe in, and to receive in love into their hearts, that Word of life that was and is with the Father, and was manifested in the apostles and prophets, and was their Word, and

rule and foundation of their faith on which they built; and which is still the same Word of life and faith in all that now truly and rightly believe in God, and in the Lord Jesus, who have fellowship with him and with his saints, and with their conditions, which they were in and passed through.

But we testify that all who receive not this Word of life into their hearts, in love and obedience, though they may get the saints' words and Christ's words, they are all out of the saints' Life and Word, and are not come to their Word, nor to their holy conditions and states they passed through; and until the time such come to the Word of life, and faith and obedience in it in their own hearts, they cannot come into any of all the good conditions and states the saints were in: and such get their words in vain, and talk in vain of the good conditions and states of the saints, while, in the mean time themselves are in death, and under the power of it, and disobedient to the Word of life in themselves. And in vain do people think and imagine, that their getting of the saints words and speaking them, and with them in their mouths drawing nigh to God, and with their lips honouring God, while in the mean time their hearts are strangers to this Word of life, faith and obedience, and so are ignorant of the saints' conditions; in vain, I say, do such think to please God with the saints' words, while they live in an evil state, in a carnal mind, which is death, and are not come to that mind which is life and peace.

Therefore it is good to turn in, within, to the Word of life and light thereof, that you all may see your hearts, and the conditions and states they stand in; that so with the Word of life you may come out of your evil conditions into the good. And what you come to know of the good condition the saints were in, brought forth in you, so far you come to fellowship with their holy words, as you come into the good conditions and states they were in: and short of this Word and faith, and its work within, none can come to God, let them

paint and cover with words, and forms and professions as they can or may; yet, being short of the life of faith and obedience of it in their own hearts, such in vain do talk of the words, and of faith and obedience, and of the saints' conditions, which they themselves are out of. And this we testify, that in what age or generation soever this Word of life, and faith and obedience in it, come to be witnessed in any people to be their Word of faith, in which Word their faith and obedience stands and in which they live and walk, in *them* springs up the same holy things which are always in the nature of the Word of life, and which holy things have sprung up in the nature of the same Word, in all the holy people of God. And these holy things do spring up in all ages, in all that come to this Word of faith, life and obedience, to live in it; which things are holy, and which things are always in the nature of Truth, and cannot be wanting where the Word of Life and Truth is believed in and obeyed. And the Scriptures do testify to the same things or fruits, and this testimony of the Scriptures is read within, even in that Spirit or Word of life, and in its works or fruits which are always in its nature, even in the nature of the Word of life, and it is natural for the Word to send forth such holy things in all who live in it as these—(Gal. v. 22, 23, 24), "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." These things are eternally in the Word of life, and cannot be wanting in all them who in all ages live in that holy Word, the rule of their faith and obedience.

Now as the words which the apostles spake to the saints, or wrote to them, were not the apostles' Word and rule of their faith and obedience; so nor were their words the saints' Word, and rule of their faith and obedience, nor the foundation thereof. But the Word of life in the apostles, and also in the saints who were faithful, was their Word, rule and foundation of their faith and obedience; even that Word of life that

was with the Father, before the world began, which was manifested in the apostles, and in the believers that heard them. Nor are the apostles words the things themselves, but a declaration of the things which were and are eternally in the Word of life. As for instance, these three words, love, joy, peace, &c. : these words are not the love, nor joy, nor peace ; nor are they the Word, nor life of that love, joy and peace, for they are visible to the natural eyes, but the Word of life is invisible in the heart, and is not seen with the natural eyes, nor can the natural eyes see the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, which are all invisible in the Word of life in the heart. So the Scriptures without are not these holy things themselves, neither are the Scriptures the Word of life and nature of them ; but these holy things are eternally in the Word of life, which is the nature of them, from whence proceeds the holy writings and holy testimonies in words. And none actually can come into these holy things, nor bring them forth truly, but as there is a true joining to and living in the nature of them, which is the Word of God, the Word of life, faith and obedience. And then such as come into this holy Word of life, to bring forth the things thereof, they come to read the testimonies held forth in the Scriptures, within, in their own hearts ; and there is a sweet harmony betwixt the testimony within in the Word of life, and the words of the holy Scriptures, the one not making the other void, but both concurring together in a sweet harmony, in the Spirit of Truth. And this we do affirm, that none truly read, witness and understand the testimony of the Scriptures of truth, but in that Spirit that gave them forth, wherein the holy states they testify of, must come forth in the creature : and being come into a holy state, then all the holy testimonies in Scripture pertaining to that state, may truly be applied for the comfort of such ; and therein such have comfort in the Scriptures, and can read the

testimonies in Scripture, which bear testimony to that Word of life in them, and to its work in them.

But to a false birth or wrong state, belong the judgments of God, pronounced in the Scriptures against all in a wrong birth or state : and yet there is that near such, which calls them out of that state, (such as have not sinned out their day,) though they be in a false birth, and in a wrong state to which belong the threatenings and judgments of God pronounced in the Scriptures; there are many invitations and encouragements in the Scriptures of truth to such to return to the Lord and to repent, and thereupon many promises to them of mercy and forgiveness upon repentance. But no promise of mercy, but all judgments to him that continues in his sin. And all these sentences of judgments and mercies do suit well with the light of the Word of life within, which stands up for God in the heart, and shows unto people their conditions they are in; declaring the mercies and blessings of God in Christ Jesus, to the good conditions, and to them in them; but the judgments of God, to all who are in their evil conditions, calling them to repent, with promise of the mercies and forgiveness of God. So that the Word of life within, and the Scriptures without, run in a true harmony, the Word not making void the Scriptures, but fulfilling them within, both as to the righteous and the wicked : the Scriptures must of necessity be fulfilled in and upon them both, and that which fulfils them, must be and is the Word of life, which pours out the love, joy, peace, and all good things, which the Scriptures testify of in and upon the faithful; but pouring forth wrath and judgment upon the wicked, and in them who abide in their iniquities, and yet daily calling them unto repentance. So thereby, even by the light, the Scriptures are daily fulfilled upon the righteous and the wicked, in justifying the righteous, and condemning the wicked, and in holding forth God's love to all mankind, and salvation to all who have not sinned out their day.

And so all people who come to read these things, come and try your ministers, and compare them with the ministers of Christ; and let it be considered whether they agree in their Word, rule or foundation of their faith with the ministers of Christ, mentioned in the Scriptures. For here you may read your ministers and the ministers of Christ, with the light of the Word of life in you, and with the same you may try them both, and may see how your ministers are building upon another Word, and another rule and foundation than the saints' Word, rule and foundation, and so they have not the saints' faith, but another faith. For here you may clearly see, by plain Scripture, what was the Word, rule and foundation of the true ministers' and believers' faith, which was the living Word of eternal life in their hearts, which also they declared of unto those that heard them, directing them unto the same Word in themselves; through which Word they came to witness the fulfilling of the Scriptures in them, the finishing of transgression, and putting an end to sin, and the bringing in of everlasting righteousness into their hearts, and the bruising of the serpent's head in them, and Christ in them to be their Head. Now your ministers do not minister unto you from that Word of life in them, nor do they turn you in to it in yourselves, but hold you ever learning, and yet never able to come to the knowledge of this Word of life in you, and Truth in you; so that you come not to feel the fulfilling of the Scriptures in you, to the salvation of your souls, which you can never come to witness, until you come to the living Word of faith and obedience, to it in your hearts. And so their preachings do not profit you, because they come not from the Word of life in their hearts, and because you are not by them directed in to the Word of life in your hearts, to hear, obey, and walk after it. But they turn you to without, to hear and follow them under that pretence of the Scriptures being the Word of God, the only rule of faith and obedience; and

that they are the ministers of the Word, to open and interpret Scripture to the people. But this is but a deceitful pretence and a false cover; for it is and shall be more fully proved, that they are neither true ministers of the Word, nor of the words of God, but are contrary to both the Word of life within, and to the words without, in the Scriptures; and so do wrest the Scriptures to their own destruction, setting up their meanings, and other men's meanings, instead of the Scriptures, and the Scriptures must be a cloak for all.

Now, see Psalm lxviii. 11, "The Lord gave the Word, great was the company of those that published it." This is that Word of life and faith, which the Lord gave unto all his true ministers, into their hearts, from whence all the holy words and works of the righteous have sprung. This Word was given unto, and was in all holy men, before they gave forth a testimony unto it: the Word was first given of God into their hearts, as the ground and foundation of all their holy building. So the ground and foundation must be within, before the building; the Word of life and faith must first be given into the heart, before life and faith be brought forth in the heart, or before life and righteousness, or any work of righteousness can be brought forth in the heart, and before any building up can be witnessed upon the foundation. This Word which the Lord gave, is the foundation of righteousness in the heart, to which all must come (who build aright), to build upon it, and to believe in it. Now, though deceitful spirits do get the words of Scripture, that came from this Word which God gave, and such do publish their meanings upon these holy words, and make a gain of the words, as the apostle saith, Romans xvi.*18, "With good words, and fair speeches, they deceive the hearts of the simple"—yet, shall they not profit the people at all, for the Lord hath not sent them, Jeremiah xxiii. 28 to 32. Yet all this cannot make void the publication of this Word of life, which is given into the hearts of his ser-

vants to publish : though by the means of these deceitful workers, mentioned by the apostle, the innocent do, and yet may suffer persecution, for their publication of the living Word, which they have received from God in their hearts to publish. And many are the publishers of this living Word, both sons and daughters do publish it, (Joel ii.) and many more shall yet publish it, and all weapons formed against it shall be turned back and overturned. So let all who have received this living Word, which God hath given, freely publish it, and bear witness boldly against all false teachers, and deceitful workers, who transform into the likeness of the ministers of Christ. For God is mighty, that doth go before his people, to prepare their way, and to give them victory over all his and their opposers.

And see Acts x. 36, and xiii. 26. Here the apostle calls the Word of life by that name, the Word of salvation. This Word of life and salvation dwelt in the apostles, and in it and with it were they sent, not only to Israel, but to the Gentiles also; and all, both Jews and Gentiles, who received truly the apostles' testimony, they received the same Word of life and salvation into their own hearts, which dwelt in the apostles; so that the Word was one in the apostles and in them, both Jews and Gentiles, who truly received their testimony, and lived according to it. So that now this Word of salvation was not the apostles' words, but that Word of life in their hearts, that was daily manifested in their mortal flesh; even the life of Jesus, from whence the holy words of life and salvation proceeded; for the Word of life and salvation dwelt still in their hearts, both before and after the words were spoken and written.

In Acts xx. 32. The Word of life and salvation is called the Word of grace, and to this Word of God's grace did the apostles recommend the saints, and told them that this Word of God's grace was able to build them up, and to give them an inheritance amongst all

them that are sanctified. So that this Word of grace, life and salvation, was not Moses and the prophets' words, which the apostle recommended to the saints, for to be builded up in, and to give them an inheritance amongst the sanctified, for they had Moses and the prophets, before Christ came in the flesh. So this Word of life, of salvation, and of grace, was that which was with God in the beginning, before the world was made, which was manifested in his apostles, which they preached to the Gentiles, and brought them to the acknowledgment of it in their own hearts. And the apostle to the Romans, (10th chap. 4 to 8 v.) who were in times past Gentiles, directs them to the Word nigh in the heart and in the mouth, and this he said was the Word of faith which they preached, even the Word nigh in the heart and mouth. But this Word of faith in the mouth and in the heart, was not that epistle he wrote to the Romans, nor was it the writings of Moses and the prophets; but that Word of faith near in the mouth and heart, was the Word of life, of grace and of salvation, the rule, ground and foundation of the apostles' faith, and of the saints' faith and obedience, which dwelt in the apostles and in the saints. And this was the work of the apostles and all true ministers to minister to people in the power and life of that living Word, and to beget people to the Word of life, grace and salvation near in their mouth and heart, to hear and to do it in themselves. And in this Word that is nigh in the mouth and heart, the faith and obedience of the righteous doth stand, and to God and Christ do they look, and for him do they wait in their own hearts in the Word there; that they may possess the inheritance through sanctification and belief of the Truth in them, which they come to possess and inherit as they attend upon the ministry of the Word of life, grace and salvation near in their own hearts, and in keeping fellowship one with another, helping one another. And none truly answer the end of the true

ministry of his servants, who are sent amongst people with the Word of life and salvation, but such as come to the same Word of life and salvation, and of grace nigh in the mouth and heart, minding the ministry of Christ in themselves by his Word of life in their own hearts. And notwithstanding the inward and immediate ministry of the Word of Christ within any, yet thereby the ministry of the same Word of life in its faithful servants is not rendered useless to them; but it is profitable many ways, and that all the faithful feel and witness (even in their meeting and waiting together in the Word nigh in the mouth and in the heart), to be of great benefit, and of great use and service to all of us in our measures, joining together, and labouring and travailling together, one for another, that life among us may break up over all, that we may all rejoice together, and in that one mouth praise him together.

And here, one after another, all who are moved of the Lord may declare of his goodness and speak well of his name, and in the will of the Lord may publish what they have heard, and seen, and handled, of the Word of life near in the mouth and in the heart. And such only have the true power to minister and to be helpful to others, for the gathering of others into the same Word nigh in their mouth and heart. But such as minister what they have not heard, seen nor handled, nor received in the Word of the Lord nigh in the mouth and heart, but steal the words of Scripture and wrest them, such do deceive the souls of them that hear them and receive their spirit. Such are not in fellowship with the Father, nor with the Son, nor with the Truth in their own hearts, nor with the saints' words, nor Christ's words in the Scriptures; and such have no true right to mention their holy sayings in their unclean mouths to people, seeing they have to be reformed. So let people beware of such, for though they steal the Scripture words, and use their tongues, and say, "The Lord saith," &c. yet

they minister death, a spirit of death goes forth from them unto the people that follow them. So beware of them,—and let all mind the Word nigh in the mouth and heart, the word of faith, to hear it and do it.

Now though this living Word was not so fully known and revealed in holy men before the coming of the Lord Jesus, as afterwards it was in his apostles and saints, yet the Word of life was the same in nature and kind, before the law, and under the law, and in the prophets' time until the days of Christ in the flesh, and since; still the Word of life is the same in nature, though not the same in degree of manifestation. See 1 Peter i. 11; here it may be seen that it was the Spirit of Christ in the prophets, that was the Word of life in them, that prophesied through them of the greater glory that was not to be revealed to the prophets, but unto the apostles and saints; and yet the Spirit and glory of Christ was revealed in the prophets and holy men of God, though not that fulness of it that was revealed in the apostles and saints; yet the lesser glory and the greater, all was in one life in nature and kind. And the apostle Paul and the prophet David meet in one life and testimony to the same nature, and ground and foundation of faith, which was the ground and cause of David's believing, and of the apostles' believing. See 2 Cor. iv. 13, Psalm cxvi. 10, 1 Cor. xii. 7, Heb. xii. 2. So it was the Word of life in them all, as the apostle said, "having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak." Here mark that the same Spirit of faith was the ground and cause of the prophet David's believing and speaking, and not the words of Moses and the prophets that were before him; which was also the same nature of faith and ground of faith in the apostles, of their believing and speaking, and not the prophet David's words, or any other prophet's words before them. So Christ, the Lord that Spirit (2 Cor. iii. 17,) was the Spirit of faith in

David, and all the holy men of God before the coming of Christ in the flesh ; which was also the same Lord that Spirit in all the apostles, the same Spirit of their faith, and cause of their believing, and of their speaking. So that the cause of holy men's believing and speaking, were not the words that they spake before one another, though they had all comfort in one another's words, and were serviceable and profitable to one another, in the same Spirit of faith ; yet, their words were not the ground, nor cause nor foundation of their faith and speaking. But the same Spirit of faith was the one standing ground, cause, foundation, and rule of their faith and obedience, and of all their holy words. And upon this foundation built all the apostles and prophets, upon the Lord that Spirit, who, wherever he lived in any people, in any age, he was that Spirit of faith in them, and the Word of their faith and salvation, and foundation on which all the faithful built, who was their Rock and the Cornerstone. And none can come to the true faith and salvation, but such as come to the Word of it, the Lord that Spirit, who brings out of bondage into the true liberty, who is the alone author and worker of faith, and finisher of faith.

Consider what was the Word, ground, foundation, author and rule of Abel's faith, was not Christ, the Lord that Spirit? For the apostle saith "Abel offered to God a more excellent offering or sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead, yet speaketh." Had not Abel the Word of God, the Word of life, the nature of faith in him if no man can please God without faith, and no man can have faith without the nature of it be in his heart? So then Abel had the Lord that Spirit in him, the Spirit of his faith ; for all power is given to Him, and there is not nor ever was in any age or generation any other author of faith but only Christ ; for He said "No man knows the Father but the Son, and he

to whom the Son will reveal him,"—no man can have the Son revealing the Father but as he places the Spirit of faith in his heart; therefore the Lord that Spirit was in Abel the Word, ground, foundation and rule of his faith, and Abel's faith was in the hearing of the Word of God, which Word was Christ.

And by faith Enoch was translated, and walked with God, and before his translation he had that testimony that he pleased God. Now God is a Spirit, and Christ is the Lord that Spirit, who reveals the Father who is a Spirit, and none can walk with him, nor please him, but in his Spirit. But Enoch walked with him and pleased him, therefore the Lord that Spirit was in him as the author of his faith in God, in which he pleased God, and walked with him in the Spirit of his faith that was in him.

And by faith, Noah built the ark, and became heir of the righteousness which is by faith: Noah found favour in the eyes of the Lord, was a just man and a perfect; he walked with God, and was a preacher of righteousness while he built the ark, and he had the same Spirit and Word of faith in him, in which he believed God, and in which he waited for the promise, and was a preacher of righteousness, walking with God in the Word and Spirit of faith and righteousness.

And Abraham obtained a great testimony from God, his faith was strong, he believed God, and heard the Word of God, and obeyed his voice, when he was called from his father's house, kindred and country, and went out in the faith, not knowing whither he went, and sojourned in a strange land. All these believed in God, and had the Word of God, the Word of faith in them, the Spirit of faith; but what outward writing had they for a rule? These did not steal other men's words, and to talk of other men's conditions, as false teachers now do theirs, and make gain of them. You will not say that they had any outward book to be their Word and rule, but their Word and rule was the Word of life and Spirit of faith which they had in

them, a Divine life, nature and substance, and not a habit of faith and grace, as many do call faith and grace a habit and not a living Divine substance within : but this is not the grace and faith of the people of God. And what outward rule had Abraham for his faith as to the offering up of his son, to whom was the promise ? and yet he offered him up in his heart believing God, though it was said unto him by the Word of God, "In Isaac shall thy seed be called:" he questioned not with the Lord, but went to offer his son, though it seemed to contradict the promise of God in Isaac, yet he staggered not. And what outward rule had Isaac for his faith, when he blessed Jacob and Esau, concerning things to come ? And Jacob, when he was dying, by faith blessed both the sons of Joseph. And by faith Joseph, when he died made mention of the departing of the children of Israel, and gave commandment concerning his bones. And by faith, Moses refused to be called the son of Pharaoh's daughter, and by faith he forsook Egypt.

All these [Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses, (see Heb. 12th chapter,)] had the nature, life, Spirit and Word of faith abiding in them, which was the rule of their faith and walking with God, and of their pleasing God : and so all the holy men of God, who followed one another in order of time, they all followed one another in one line of life, in one power and Spirit and Word, wherein their faith and obedience stood, and by which Word of life they knew particularly what they were called to ; and they acted in the obedience of their own faith in God and in his Word particularly to them, in every particular act of their faith. For there were still many singular passages in their faiths and obediences, for which they had no outward precedent nor example from any that were gone before them, neither as to time, thing nor manner. And it is so still, notwithstanding all the living testimonies that are left upon record in the Scriptures ; for all outward testimonies

are infinitely short to rule and guide us in the way of faith,—it is a more near thing than any words or testimonies written in books. Though I read of the Word and works of the saints' faith, shall my reading in their words of their Word and works, and of some few things wherein the Lord, by his living Word, ordered and ruled them well, these being recorded I say in Scripture, will it therefore follow that these words are my Word and rule of my faith and obedience? And because I read that they said and did so and so, that therefore I must say and do so, and believe the same things to be my duty, which they truly believed to be and was their duty? Now, I say, words and writings, marks and examples are infinitely short, and cannot answer all the conditions of one's mind. But if it be granted that all words and works, believed and done, and recorded of holy men in the Scriptures are not binding to us, then, I say, though these good men that were inspired to believe and do these things did well and their duty in doing them, yet they not being binding to us, then the assertion falls to the ground, that "all the books of the old and new testaments are given by inspiration of God, to be the rule of faith and life, and are the Word of God, and only rule of faith and obedience." But if it be granted that they are not all the Word and rule to us, what then shall be the distinguishing rule for this in all the Scriptures, whereby it may be certainly distinguished betwixt that which is and that which is not binding to us? Now, to find this distinguishing rule in all Scripture will be a hard task, the manifold states and conditions people are in being considered, and that one man's faith and practice of it might be a sin to another man, if he should do or practise that which another man's faith guides him to: there are no words in all the Scripture which then can be this distinguishing rule to all people that have them, and much less to them that have them not. But *such* a Word and rule there *is* that can and doth meet all condi-

tions and states that men and women are in, or possibly can be in; which can be no outward rule whatsoever, seeing all that falls infinitely short in this great work of answering to all conditions, of all people upon earth. Can any man find me a rule without, in all Scripture, that can evidence and demonstrate to my conscience what my condition is, whether I believe truly or not truly? whether I am a true Christian or not? But all who would see truly, certainly, and without doubt, their condition, what it is, they must come to the Word of life and faith, to the Spirit of faith within, without which a man cannot believe in God, and without which he cannot see his condition, and without which he cannot see what answers to his condition that is written in Scripture. And therefore that men may believe, and may see their conditions and come to God, a manifestation of the Spirit is given to every one to profit withal. For all who are bound to believe, have a manifestation of the Spirit to believe withal; for if it can be proved that there are any that ought not to believe in God and in Christ, then such may be proved to have nothing of the Spirit of faith in them: but if all men ought to believe, and if it be a duty for all to believe in a day, and if the Lord requires all to repent and to believe, then all must, of necessity, have the nature and Spirit of faith in them, wherein they may, in a day of visitation, answer that which is their duty, which God calls for.—

So then let this be the foundation truth, that all may believe that Christ is the Light of the world, and lighteth every man coming into the world, and that a manifestation of the Spirit is given to every man to profit withal; and that hereby all in a day may believe, and may try and prove their thoughts, words and works, whether they are wrought in God or not; which is that universal rule which answers universally to all conditions, according to which all shall be judged in the day of Christ.

And also, what Word and rule had Job for his great faith and patience, to whom God gave so great testimony, as may be read in his book of his great and unparalleled afflictions, and yet he had strong faith and confidence in God. And so now those above mentioned, who had not Scripture without them, yet had in themselves the Word of life and Spirit of faith given them, wherewithal to believe and to try all things, and to profit by; and whereby they understood, without Scripture, what God required of every one of them, and knew that they pleased God, and were accepted of him. So all these had the knowledge and saving belief in God, without Scripture, and before Scripture was written.

And now to come to the man of God, Moses, before he wrote Scripture he had the Spirit of faith and Word of faith in him, for by faith he refused to be called the son of Pharaoh's daughter, and this was before he wrote Scripture. And see what he saith concerning this Word or commandment, for the commandment of God is in the Word of God in the heart, for without this Word there is no commandment of God, nor faith in God. But all the true faith in God, and true knowledge of God and all the commandments of God, are in the Word of God in the heart; for therein are the heavenly things of God opened and received, and without the Word in the mouth and in the heart, man is not capable of believing in God, nor of receiving any command from God, but as it is received from God in the Word of life or Spirit of faith in the heart. So that the commandment of God, and the Word of God are inseparable; for all that rebel against the Word of God, they also rebel against the command of God, and they who obey and fulfil the Word of God in their hearts, they fulfil the commandment of God, for the Word is said to be the commandment. Deut. xxx. 11 to 14. Here he calls it both the commandment and the Word, which is the same Word of faith that the apos-

tles preached, which is the Word nigh in the mouth of the Seed, the Word and commandment gone out of his mouth, in the heart of the true Israel of God. This Word and commandment was in Abel, Enoch, Noah, and just Lot, Abraham, Isaac and Jacob, &c., which Moses recommended to Israel, which was in Moses and in Israel, nigh in the mouth of the Seed, the Word, which is the heart or mind of God in man's heart or mind; wherein man hath the commandment, or revelation of the will and requirings of the Lord in him opened. Which Word was pointed at, through all the types, and shadows and carnal ordinances: for the bringing in of the outward law and commandments, was not any change of that wherein salvation stood, which was the Word of life before the law and under the law, wherein the salvation stood even under the law; whosoever was then saved, it was in the Word of life pointed at through these outward things, which of themselves were not able to save; but, as I say, salvation was in the Word of life, the commandment in the mouth and in the heart. For the law was added because of transgression: they transgressed the law, the commandment, the Word within; for the law was added by reason of transgression of some law or thing that was before the law that was added, for there was a law which men transgressed, before the adding of that outward law. So the former law was not made void nor taken away, but the outward was added by reason of the weakness and darkness of man, who transgressed the inward law; and the outward law was added with the inward law to them who were not come out of the transgression, to be a help to them. And Moses, by whose hand God added this outward law, points at the inward still, the Word, the commandment in the heart and in the mouth still, which was before the transgression. And they who come out of the transgression into the Word of life and the commandment of life, to live in it and keep it, and not transgress it, such come to the beginning

again, to that which ends and fulfils the outward law that was added, by ending the sin, and by ending the transgression and finishing it. Then everlasting righteousness comes in, which was and is the beginning and the end; and then that law which was added, hath no power over such, but the power, life, virtue and substance pointed to through the outward things under the law, comes to be inherited in the soul, [through him], who is the end of them all, Christ Jesus, the Word in and from the beginning; who ends and finishes the sin and transgression, and ends the law that was added, by reason of transgression, and rules by his power within all such. And so before the law that was added, and under it, and ever since, they who have come out of the transgression have come to the obedience of faith, in that which was transgressed against before the law was given without or was transgressed. Now it was the Word nigh in the mouth of the Lord, in the heart of man, which was before the law was added to men. Now all before the law was added, and all in the time of it, and all who have come out of the transgression, they have come to that which was transgressed against, which was the Word of life in the mouth and heart, and their faith hath stood in that Word, and their salvation in it; and their righteousness and justification in it: and this was Christ, the beginning and the end, the same yesterday and to day, and for ever. So all sin and transgression hath been against him, to whom all power and all judgment is committed; and all who have come out of the sin and transgression, have come to him, to have their faith in him. So that still the faith and salvation hath been in him, and hath stood in him, the beginning and the end, the first and the last. So Moses and the prophets, all meet in him and end in him, in all their testimonies.

Now, see Romans x. 6, 7, 8. "But the righteousness of faith speaketh on this wise, Say not in thy heart who shall ascend into heaven, that is to bring

Christ down from above; or who shall descend into the deep, that is to bring up Christ again from the dead: but what saith it? the Word is nigh thee, in thy mouth and in thy heart, that is the Word of faith which we preach." You may see here how the apostle interprets and opens Moses' words, (Deut. xxx. 11, &c.) that which Moses called the Word and commandment, which he said was not afar off, it is not in heaven that thou shouldst say who shall go up to heaven and bring it to us—this the apostle opens and explains was Christ, and calls it the speaking of the righteousness of faith; even that which Moses said of the Word and commandment, was of the righteousness of faith, which the apostle here calls the speaking of the righteousness of faith, which saith both one and the same thing upon the matter, for the difference betwixt Moses' words and the apostles' words stands not in the matter, but in the expression of words. So then if that Word and commandment was Christ, then it was not the outward law, nor the observation of the outward letter and form of the outward law, which was the obeying of the Word and commandment only, that was a nearer thing (the obeying of the voice, Word and commandment in the mouth and heart,) than a bare strict observation of the form in the letter of the law. But now this righteousness of faith was witnessed before the law, and under the law and prophets, but more fully since the coming of Christ; and this righteousness of faith was never found in bare forms and words without, were the forms and words never so true in themselves. But the righteousness of faith was always in the Word of life, the Spirit of faith within; the adding of the law never made this void, but always this was in force and power in all that ever came to God in any age, though not in like fulness and measure: for never one was brought to God, but as in this Word of life and faith they came to him, this was always the root of the matter in all the true people of God, that ever did distinguish them before and under the law, and ever

since, from all the lip-worshippers.—It is no outward name, or form or profession that can groundedly distinguish a true man from a false, because a man of a wrong spirit may be under a true form, name and profession, and may be transformed into the very likeness of the ministers of Christ, and yet no minister of Christ. So then the righteousness of faith is not in words, nor outward names, or forms or writings without, because a man may be in all these and yet out of the righteousness of faith. Therefore the righteousness of faith doth not stand in that which a deceiver may stand in and under; but a deceiver may stand under the best of outward professions, and names and forms: therefore I say the righteousness of faith stands in the Spirit of faith, and they who stand in the Spirit of faith do not forsake the form of sound words, and other sound forms, because deceit creeps under them to cover with them. But deceit comes not into the power, and the true forms held forth in the power are over the same forms held out of it; I never find the true power go out of the true form, it hath always the true form, but never comes in under a false form. But the evil power may come under a true form, as it is a form simply considered, but that is only to deceive with; but the true power in them of the same form or forms that are true, is a terror to them who are in the evil power though under a true form. The form of godliness is a true form in itself, yet such as may have it and yet deny the power do not make the same form of godliness void in them who have the power; and because deceit may creep under the form of godliness for a cover, yet must I not deny the form where the power is for that; shall I forsake the true form for that if it be such a form as the power leads into and approves of, and is according unto the nature of the power? But still the righteousness of faith stands in the power and Spirit, and such who live in that Spirit of faith which is in Christ Jesus, cannot but bring forth the heavenly

forms that are in its holy nature, and must not forsake them. Because a painter will go a painting and imitating the power, yet that which is living is always understood by the living, from that which is but paint; though at first view it may appear what it is not, yet always the living will at last see through it, that it is but painting and not the real thing.

Those that live in Christ know him within them, and their faith stands in him in them, and they go not out to look for him in outward observations, Lo here or Lo there; but the kingdom of Christ is brought forth within them, who is the Author of their faith in him and the Finisher of it: such have the Word from his mouth in them. The Word and rule of the saints' faith may be seen and found within, none can see nor find the saints nor their faith in outward observations; but in the observing of Truth in themselves, and walking in it in their own hearts, they may come themselves into the faith and find themselves in the faith, and then they find the saints and their faith to be hid from the world. And such will not deny them and their faith who are come into the same Spirit of faith in themselves; nor will such mistake nor deny the appearance of Christ in others who live in him and in his faith in themselves: but such who neither know nor own him in themselves, such will not own him in others, and such are they who deny and persecute him in his members. Hereby know we the true Spirit from the false, and here the whole weight of the matter stands—in receiving Christ within, who is that Word of life and Spirit of faith within. Such as have received him know the Father and have received him also, and such will receive them who are of him. It is a dreadful thing to deny Christ in any of his members: therefore all who are in doubt of themselves had need to beware how they judge others, who are not sure that themselves are in the faith of Christ within; and if they know not Christ in themselves, by what rule in Scripture can they see and know him in others?—

And see Romans iv. 8 to the end of the chapter, here it may plainly appear that the apostle doth not hold forth any outward words to be the Word of faith, for that could not be, that he should hold forth Moses' and the prophets' words to be this Word of faith which he is pleading for, seeing they were not in being in Abraham's time. But this Word of faith and righteousness of faith he is here pleading for, was in being in Abraham, and that before he was circumcised; and the promise to Abraham that he should be the heir of the world was not made to Abraham through the circumcision nor through the law, but through the righteousness of faith. So he had received the Word of life and Spirit of faith, and was in the faith and in the righteousness of faith before he was circumcised; and he had received the promise and was heir of it not by circumcision nor the law without, but before he was circumcised he had obtained the promise and the righteousness of faith, which was long before the law was given. So the entailment is to the Word of life and Spirit of faith; here is the entail, the faith entailed, and the righteousness and obedience thereof entailed to the Word and Spirit of faith in the heart; which was before circumcision in the flesh, and before the law of Moses, and before the writings of the prophets and apostles. Which the apostle here doth witness to, that the Gentiles who were not of Abraham's stock nor line after the flesh, nor Jews by nature, yet coming into the Word and Spirit of faith, and knowing the circumcision in the Spirit and in the heart, and the law written in the heart, they were of the spiritual seed of Abraham, of the seed of faith and the children of Abraham by faith, and had a right to all the promises of life, and were heirs of the promises by faith, with faithful Abraham, though they were not Jews, nor of the circumcision without, nor had they the law and the prophets without: yet, in the Word and Spirit of faith dwelling in them, which dwelt in Abraham,

[were they] of the true spiritual seed of Abraham, and inheritors of the promises made to Abraham.—

So that which was the Word, Spirit, ground and foundation, and rule of the faith of the apostles and prophets, upon which they all built their faith and holy works, the same is the Word, Spirit, ground, foundation and rule of our faith, on which we build; but their words were not their foundation, nor are they ours, nor the Word, Spirit or rule of our faith; but the Word of life that was in them before their holy works and words were brought forth, was their Word, &c., and it is ours also. And so this Word, Life and Spirit of faith, is the foundation and rule of faith throughout all ages, which was before all words, and will remain to the end of all, that which is the beginning and the end, the first and the last.

And see Isaiah lix. 21, "As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put into thy mouth shall not depart out of the mouth of thy Seed's seed, saith the Lord, from henceforth and for ever." So all the words of God, in and to his people, are to be held and received from his mouth, the heavenly mouth in them, the mouth of the Lord, which is the mouth of the heavenly Seed in them. And all those that speak the holy words of God again, that are recorded in Scripture, and call them their Word and rule, and so make a gain of them, adding their own and other men's words and meanings unto them; and in the mean time are not come to this heavenly Word or Seed, which is Christ within, and have not a word from his mouth, such do not thereby please God, but do displease him, because a wrong spirit and a wrong mouth is open in them; with which mouth, even with the mouth of the false teacher and the lying prophet, do they steal the good words of God, and wrest them to the deceiving and destroying of their own souls, and them that hear them, and receive their spirit. Now here is the heavenly covenant, that the words of

God shall not depart out of the mouth of the right Seed. Here is the Spirit of God, the mouth of God, the Word of God, and the words of God in the inward parts, in the mouth of the true Seed, who hath all power in heaven and in earth; the Word and the words of God are in his mouth, He hath the words of eternal life, and none have his words truly, but such who come to him, and to his mouth in them. This is the great Prophet, who hath all the words of God, and all who come not to his Word in them, to his mouth in them, to receive the Word of God at his mouth, and yet take Scripture words, and talk of them, such are thieves and robbers, and climb up to the words of God another way than by Christ, who hath the words of God; and such receive and speak the words of God in a wrong spirit, and wrest them to a wrong end. Such do not hear nor hearken to the great Prophet, whose day Abraham saw and was glad, of whom Moses prophesied in his day, Deut. xviii. 18.—And see John iii. 34 to 36, “For he whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him: the Father loveth the Son, and giveth all things into his hand.”——

All who do not come to Christ, the Word of life and mouth of God, in their own hearts, to receive the words of God from his mouth, such have not a right truly to his words in the Scriptures; and such are intruders, and run when the Lord hath not spoken by them, who do not receive Christ into their hearts, who only is the Word and mouth of God in his people, and a mouth and wisdom unto them.——

Now, here people may see there is more in this, than in getting the bare words of Scripture in their minds and mouths, they must come to Christ, the Word of Life, and Spirit of faith in their hearts, who is the great Prophet, and so know his power in their hearts, to subdue the lusts of the flesh within them, and to know him, by the Word of his mouth within, to be their daily teacher and guider into all truth,

which is more than a getting the bare words of Scripture in the memory and outward mouth to talk of, as too many do, while they are ignorant of the Word and Spirit of faith in their hearts.—So it concerns all to turn within, and to examine their own hearts, that they may see whether they be come to this great Prophet, Christ Jesus, the Word of God, who hath the words of God, and of eternal life ; for all who are not come to him within them, to believe in him, are yet in death, and under the power of it, notwithstanding all their talk of the Scriptures being the Word of God, and the only rule of their faith and obedience—they are ignorant of God, they know neither the Scriptures nor the power of God, though they may talk of them as those did, to whom Christ said, “Ye err, not knowing the Scriptures nor the power of God,” and yet they were great pretenders to them.

And see Isaiah ii. 1, “The Word that Isaiah, the son of Amos saw, concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” Now what Word was this the prophet saw, was this Moses’ words and the words of former holy men ? And with what eyes did he see this Word, was it with his outward eyes ? or within that he saw it ? And such as now look upon the words that he and other holy men spake, and are written in the Bible of the prophets’ and apostles’ words, do they look upon and see their Word when they read and look upon the Bible, do they read and look upon the Word of God that came to the prophets and spake to them ? Was their faith, and the Word of their faith within them, and must not ours be within us also ? But if any will have the Word and rule of their faith without them, where then is their faith ? is their faith visible or invisible ? Surely they will not say their faith is visible ! and if they say their faith is invisible, must it not be within ?

where then is the Spirit and nature of their faith, must it not be also within? Well then, if the faith and the Spirit of it must be within and invisible, must the Word and rule of that faith be without? Can we see with fleshly eyes the faith, and the nature and Spirit of it? If nay, then how can the Word and rule of faith be any words without, which are seen with fleshly eyes? If the outward Scriptures be the Word of God and only rule of faith, they can be seen with our fleshly eyes, and is that proportionable, that the faith and nature, and Spirit of faith is within and invisible, and the Word and only rule of faith visible and without? There is no proportion here betwixt the faith and Spirit of it, and the Word and rule of it: this is not at all suitable to faith, especially to the faith of such as profess to be come to Christ Jesus. But Isaiah saw the Word invisibly in spirit, and the words are a declaration of that Word which he saw in spirit, and which was spiritual and living, quick and powerful. And this Word now is seen by thousands, glory to the Lord God, and the mountain of the Lord's house is establishing and established in the top of all the mountains, and above all the hills, and the flowing unto it many do witness in the Word of life, which the prophet saw and prophesied of, and now is come and coming to pass, to the salvation and joy of many. But none can see the fulfilling of this prophecy so as to own it, though they may read of it in the Scriptures, unless they come to the Word of life, the Light of men in their inward parts, to live in it.

And see the 3rd, 4th, and 5th verses of this second chapter of Isaiah, "And many people shall go and say, Come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Sion shall go forth the law, and the Word of the Lord from Jerusalem." Now this Word of the Lord is not the Scripture words, nor is this Word and law of the Lord the words of the prophet Isaiah in the said

chapter. This Word and law is spiritual and within, to be seen, and known and received ; and this mountain and house, and Jerusalem and Sion, is not any outward house, mountain, nor the outward Jerusalem. Those who come to the Word of life in the soul, and walk after it, and live in it, shall see the fulfilling of this prophecy, which thousands do witness fulfilled and fulfilling, who are come to the light of the Lord, to walk in it, and are come to this mountain of the Lord and house of the God of Jacob, and know him to teach them of his ways ; who walk in his paths, and are come to Sion and to Jerusalem, and to see the law go forth of Sion, and the Word of the Lord from Jerusalem.

And see Heb. xii. 18 to 25. Here was the fulfilling of Isaiah's prophecy, but yet the apostles words here in Heb. xii. were not these good things, but a declaration of them. These words were not, nor are the Word of life, nor the Light of the Lord, nor the Sion, nor the law that proceeded out it, nor the Jerusalem, nor the Word of the Lord that came from it ; but are and were holy words or declarations of the holy things, which were all witnessed in the saints, in the Word of life, and in the Light of the Lord, that dwelt in their hearts. "And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares," &c. Isaiah ii. 4. This thousands now witness the fulfilling of, who may not learn war any more, with any carnal weapons. This was witnessed among the first Christians, before the apostacy came in, and thousands are come and coming to witness it again, who are come and coming up out of the apostacy, to walk in the light and law, and Word of the Lord in their own hearts, who can say, as is prophesied, "Oh ! house of Jacob, come ye, and let us walk in the light of the Lord !" These are the house of Jacob, who walk in the Light of the Lord, who are taught the ways of the Lord by himself, and to walk in his paths, who is the

heavenly Jacob, the supplanter, Christ Jesus, who supplants Esau the hunter, and casts him out, and obtains the inheritance within, in the hearts of his people. They who walk in his light, witness him in them to supplant the first birth, that was figured forth by Esau; and the second birth that was figured forth by Jacob, comes to take place in Christ, in the hearts of his people, who "walk in the light of the Lord," and have the Word of life abiding in them, the rule of their faith.—

Isaiah ix. 8, "The Lord sent a Word to Jacob, and it lighted on Israel:" now, were the Scriptures this Word that was sent, or are the words of the prophet Isaiah this Word that was sent, or are they only a declaration and relation of it? And see Jer. vii. 1, and xi. 1, and xviii. 1, and many more such words to be found in the prophets, how the Word of the Lord came to the prophets, saying, [mark, *saying*]; for the Word spake, and the words spoken forth and written are the sayings which the Word of the Lord spake, by the mouth of the prophet and other prophets. Now, which is the Word, whether the sayings or that which said or spake the sayings? Is not that the Word that spake or said so and so? Now, they that get the sayings, and speak them again, and come not to that Word in them that said so, such are but thieves and false prophets, in whom and to whom God hath not spoken, so let people beware of such.

And see Jer. xx. 9, "But his Word was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing." Mark here, the Word was in his heart. And see Jer. xxx. 1, 2, "The Word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord, the God of Israel, saying, Write thee all the words that I have spoken to thee in a book." Mark here, that Word that burned in the prophet's heart as a fire, came and spake to the prophet, and commanded him to write the words or sayings in a book. Now which is and was the Word of

the Lord God, that which was in the prophet's heart as a fire, which spake in him and to him, or the words writtten in the book? And whether any have any true right or command, or warrant from God, to minister the words, who be not come to the Word in the heart? And whether such as are not come to the Word in the heart, and yet do minister the words, and give their senses upon them, be not deceivers of their own and other people's souls, and neither know the words of God in Scripture, nor the power and Word of God in themselves, which the Scriptures come from.—

And see Ezekiel iii. 17, "Son of man, I have made thee a watchman to the house of Israel, therefore hear thou the Word at my mouth, and give them warning from me." And Jer. xxiii. 16, "Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you, they make you vain, they speak a divination of their own brain, and not out of the mouth of the Lord;" and yet, as in verses 30, 31, they stole the words of the Lord, every one from his neighbour, and used their tongues, and said, He saith. Now consider seriously, whether the living Word that was in his heart was that Word of God, which the prophet was to receive and hear from the mouth of God; or the words which he spake from it, and which are written in the book of Ezekiel? And they that read and look upon the words in Ezekiel's book, do they read and look upon the Word that Ezekiel had in his heart from the mouth of God? And your men that speak these words unto you, with their meanings on them, which before they have studied and got by heart, do they preach that Word that dwelt in these holy men, or are they ministers of that living Word from the mouth of God in themselves? Let it be seriously considered whether these be not false teachers who are found in the same steps with the false teachers, against whom the true prophets cried; and must not such as God hath raised now cry out against the false teachers who run now, and the Lord hath not sent them, who speak

a divination of their own brain, and not out of the mouth of the Lord? Such are not come to the Word of God, nor have they the Word of God, nor Word of the Gospel abiding in them, but instead thereof give forth their natural arts and parts, and natural education; which are natural gifts of God, and all good in their right places, but here being set up, and given forth in the room and place of the spiritual gifts of the ministers of Christ, they are accursed of God, and put out of their true place. And this is great presumption, God will not let it go unpunished, to bewitch the people; and whosoever come to see and deny them, then forthwith the priest's envy will appear against them, charging them with denying the Word of God, and the ministers and ordinances; while in the mean time *themselves* are such as deny and cast away the great ordinance of God, Christ Jesus, the Word of life, and his law that proceeds from Zion and from Jerusalem, shutting him out of their hearts, and with all their deceitful art and craft go about to turn people from him, and his light in their hearts, and will have none of him to rule in their hearts, nor in the people's hearts.

And see also what the prophet said, 2 Sam. xxiii. 2, 3, "And the Spirit of the Lord spake by me, and his Word was in my tongue." Here he did not say that the Word of the Lord was without him, in other holy men's words, but the Word of God spake by him, and was in his tongue; this Word of God that spake by him was the rule of his speaking, believing and obedience. "The God of Israel said, the Rock of Israel spake to me:" this Rock was Christ, the Word of life, that spake to and by the prophet David; neither did he give forth his words, which he received from the mouth of God, as his own only rule, or as the only rule of any that should come after him; but as living testimonies of the only rule of faith, the Word of God, the Rock that spake by him and dwelt in his heart.

And Psalm lvi. 4, "In God I will praise his Word,

in God I have put my trust, I will not fear what flesh can do unto me." David knew the Word of God in God, and it was in God that he praised his Word, and it was in God that he had put his trust. None see the Word of God, nor praise it truly to their comfort, but as they are found in God, and then in him they can praise his Word, and in him trust. And Psalm ciii. "Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening to the voice of his Word;" surely this Word was not Scriptures writ in our Bibles, that here is called the Word, that his angels do, who are great in strength!

And the prophet David, speaking of Joseph "whose feet they hurt with fetters, he was laid in irons, until the time that his Word came, the Word of the Lord tried him." Now the Bible was not then written in Joseph's time, when he was in prison in Egypt, and lay in irons; and the Word was with him in prison, and tried his faith and patience, and this was before the Word came to deliver him out of prison; and when the Lord's time came, He sent His Word and delivered faithful Joseph out of prison, but this Word was not the outward Scriptures, for then they were not written.—The same Word also was in David, which led David to rejoice in the same Word that was with Joseph, which tried Joseph, and tried David, and delivered them both: and David, in his soul, waited for the Lord, more than for the morning watch, and did hope in His Word. The waiting for, and hope in this Word was in his soul, and this Word appeared in his soul to his comfort: and he informed the young man, that by taking heed to the Word, his way might be cleansed. And David said, he would not forget the Word, and he said he had hid the Word in his heart, that he might not sin against God; and he prayed [God] to quicken him according to the Word, and he prayed that he might live according to the Word, and his soul cleaved to the Word, and in the melting heaviness of his soul, he prayed [God] to strengthen him,

according to His Word, and said, "Establish thy Word with thy servant, and take not the Word of truth utterly out of my mouth;" the Word was his comfort in his affliction, and the Word quickened him, &c. This was that Word of life, or Spirit of faith in David, which dwelt in his heart, the Word of Truth that was the strength of his heart, which was the cause of his joy, and that which he fled to in all his afflictions, his Rock and Counsellor, and his upholder in time of trouble; from which he gave forth his sweet songs and sayings, which light, airy and proud lofty minded people sing with their teachers in rhyme and metre, who never witnessed the holy conditions he was in, nor the Spirit he gave them forth from, in them, to walk in it. And further, he saith, "Mine eyes fail for thy Word, saying, when wilt thou comfort me. I hope in thy Word." This was not the words of Moses and the prophets before him, for them he had daily with him, and prophets then in Israel besides himself, who also was a prophet; and yet he said, his eyes failed for the Word, saying, when wilt thou come: and he waited for it, and hoped in it, and was comforted and strengthened by the Word of His mouth. Psalm cxlvii. 15 to the end, "He sendeth forth his commandment upon the earth, his Word runneth very swiftly, he giveth snow like wool, he scattereth the hoarfrost like ashes, he casteth forth his ice like morsels, who can stand before his cold? He sendeth out his Word, and melteth them, he causeth his wind to blow, and the waters flow; he sheweth his Word unto Jacob, and his statutes unto Israel; he hath not dealt so with any nation, and as for his judgments, they have not known them." But though in those days God dealt with no people so bountifully as he dealt with Israel, to whom he gave judgments and statutes, &c., beyond what he gave to any other nation; yet he was always bountiful to all nations, and he left no nation at any time without a law written in them, wherein he taught them to know something of his will. And still the Lord

hath a peculiar people, to whom he opens his mind and counsels more fully than to others; yet notwithstanding this, he is bountiful unto all, and he doth lighten every man coming into the world with that light which is holy and saving in its nature, which is the substantial Divine law or light that comes by Jesus, which hath in its nature all the Divine statutes, and ordinances and commandments, which are needful to salvation. So Jacob's Word, and Israel's Word of faith, and rule of faith and obedience, is the Word of life and salvation; and this Word is that commandment which God sendeth forth upon the earth, that Word that runneth very swiftly, &c. And unless this Word come forth into the hearts of priests and people, their hearts will still be hard and frozen up; for God hath sent forth his frost and cold upon their hearts, and they are frozen up in their hearts, because of their disobedience to God; and until they turn in to the light of the Word of life, and until the Lord's wind blow upon their hearts, their icy hard frozen hearts cannot melt, and the waters of life in them cannot flow. Let it be considered what outward words can soften or melt your hard frosty hearts. And what will all your conned gathered stuff do upon the people, unless it be to provoke God to send forth his wrath upon you, and them that hear you, if you will not turn in to his light that his wind or Spirit may blow upon your hearts, and then the hills will flow down, if you come to him and to the blowing of the breath of his mouth, then I say, the hills in you will melt and flow down at his presence, and his waters will flow.

See Matt. iv. 4, and Mark ii. 2, "And he preached the Word unto them." What Word was it that Christ spake of, by which man lives, which proceeds out of the mouth of God, was not this the Word he preached unto the people, even the Word of life, the Word of the kingdom of heaven within people? See Luke viii. 11. And here it appears that believing and salvation depends upon this Word. And what is this Word or

Seed that is sown in these several grounds, is it the Scriptures of Moses and the prophets? for then the writings of the New Testament were not in being. Or was it the Scribes and Pharisees preaching of them? And what Word was that those were preachers of, or ministers of, who are mentioned, Luke i. 2, "even as they delivered them unto us, who from the beginning were eye witnesses and ministers of the Word?" Was this Moses and the prophets' writings, that was that Word that they were ministers of from the beginning, or was it the Word of life? See also John v. 37 to 40, and 2 John v. 12. Now what Word was this that Christ said to the Jews, they had not abiding in them, was this Moses and the prophets' words? surely they wanted them not in their memory, and yet Christ said to them they had not heard his voice, nor seen his shape, nor had his Word abiding in them! And John xvii. 6, what Word was that Christ said his disciples had kept, which Word Christ said is Truth, which sanctified them, as in verse 27, he prays, "Sanctify them through thy Truth—thy Word is Truth." Now was this Word the Scriptures of Moses and the prophets, or was it not rather the Word of life in God, and in the Lord Jesus, revealed and to be revealed in their hearts? And to this Word, these true ministers gave themselves to the ministry of wholly. And were the writings of Moses and the prophets that Word which these preached, (Acts vi. 4, viii. 4), and that Gospel and Word of it which it pleased God, the Gentiles should hear, at the apostle's mouth? And the Word the Beræans received, who were called more noble than other Jews elsewhere, was this Scripture? for it is said of them, that they received the Word with all readiness, and searched the Scriptures daily, so that here there is made a distinction betwixt the Scriptures, and the Word which the apostles preached.

And in 1 Cor. xii. 8, and 2 Cor. v. 17 to 20, here the true ministers had the ministry of reconciliation, and Word of reconciliation placed in them, as it is in

the margin of some bibles *placed or put in them* ; this was not outward writings of holy men that were before them, that was the Word of reconciliation, placed or put in them, but it was the Word of life, through which they were reconciled to God, and in it had the ministry of reconciliation ; through which they brought many unto the same Word of reconciliation in themselves, through which even they themselves also, in the same Word in themselves, came to be reconciled unto God.

And see in the Scriptures these expressions—the Word of Truth, the Word of the Gospel, the Word which the saints received in much affliction with joy of the Holy Ghost, and the Word that dwelt in their hearts, which was to dwell plentifully in their hearts, and richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in the heart to the Lord ; and there were such as laboured in the Word and doctrine, and were to preach the Word in season and out of season, which is called the faithful Word, which they were to hold fast ; and by this Word of his power the worlds were made, and all things by it are upheld,—was this Word the Scriptures, or rather is not this that Word of life, the Light of men, which the Scriptures testify of to be near in the heart and in the mouth ? And see 1 Pet. ii. 2, and 2 Pet. iii. 4 to 7, and James i. 21, and I John ii. 5, “ As new born babes to desire the sincere milk of the Word, that ye may grow thereby ;” and the same apostle Peter says, that the heavens and the earth were made by the Word, &c., and the apostle James calls it the engrafted Word, that is able to save the soul ; and John saith, whoso keepeth His Word in him, verily, is the love of God perfected : and verse 7, “ Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning ;” here the Word and the commandment is one, for the commandment is in the Word, and the Word in the beginning, and from the begin-

ning, which is Christ, the beginning and the end, the first and the last. And all must come to hear him in themselves, who come to God again, for he is the way to God, who brings men into fellowship with God, and one with another; and people can never be gathered into true fellowship one with another, in judgment and practice of holy things, until they come to receive the Word of life into their own hearts, and be in unity with it. And then they come to see and know Him who is the beginning of all good things, who brings in the good things by putting down the evil things and ending them, who finishes transgression, and puts an end to sin, and brings in everlasting righteousness; and so restores and makes up all the breaches Satan hath made, within them that receive Him and walk with Him, who leads to the end of all the evil that came in by the fall, into a more sure, safe and glorious state than Adam was in before he fell; and then He that was in man before sin or death, or the nature of it, had place in man, and was the first in man, shall be known to be the last in man, when he shall have wrought out all that came into man with the nature of sin. And then shall that voice be heard in heaven, saying "Now is come salvation and strength, and the kingdom of our God, and power of his Christ, for the accuser of our brethren is cast down, which accuseth them before our God; and they overcame him by the blood of the Lamb, and by the Word of their testimony, and they loved not their lives unto the death." Rev. xii. 10, 11. Now what Word is this that is the Word of the saints' testimony, is this the Scriptures? or rather is it not the Word of life, the Word of faith, through which the saints overcame the accuser?

And see Eph. ii. 16, "holding forth the Word of life,"—was this the Scriptures that the apostle exhorted the saints to hold forth? This was the shining forth of the living eternal Word of life in them, and in their lives and conversations, and this Word of life was and is the saints' rule of their faith and obedience, which

Word of life was before words were written in books. And see Zech. vi. 12, 13, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord, and he shall bear the glory of it, and shall sit and rule upon his throne, and the counsel of peace shall be between them both." This place and throne is within the soul, there is his seat of judgment and kingdom, and here doth his government increase, and here is rule, where he is the ruler upon his throne, and seat in the heart; and here is government where he is the governor, who hath and doth build his own temple within, who is the Branch, and he doth bear the glory, and doth sit and rule upon his throne within his people. And see Matt. ii. 6, "For out of thee shall come forth a governor, that shall rule my people Israel." And 2 Cor. x. 13, 14, 15, "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us; a measure to reach even unto you, for we stretch not ourselves beyond our measure, as though we reached not unto you, for we are come as far as unto you, in preaching of the Gospel of Christ, not boasting of things above our measure, that is, of other men's labours," &c. So the apostles were careful to keep within their measures, which they had of the manifestation of the Spirit, which was given every one of them to minister and to profit withal, in their ministry. And this was the measure of the rule that was distributed unto them, even the measure of the manifestation of the Spirit of Truth in them. Now will you say that this rule was the writings of Moses and the prophets? surely you will not be so gross. They boasted not, they stretched not to things above their measure, that is, of other men's labours. Notice that, you teachers, who set up your natural parts, arts and natural learning and study, reaching and stretching to other men's lines and labours, beating your brains to

set them together, in order and method ; you are boasting of things above your measure, above the measure of the manifestation of the Spirit of God given you to profit with, which you make void as to your profiting with it, by your stretching beyond it, and setting up your natural parts, and natural learning and education in the room of it. But what will ye do in the end of all your reachings and stretchings beyond your measures, when you shall be called to an account of your measure of the manifestation of the Spirit of God, that was given you to have profited with ? And you have buried your measure, and have gone so far at last, beyond any sense or feeling of your measures into your stretchings, that you now mock at any who will tell you of such a thing as keeping within the measure of the manifestation of the Spirit of God, and not to go beyond it in preaching and praying, &c., but to be comprehended within it.

And see Eph. vi. 15, 16, "Neither circumcision nor uncircumcision availeth any thing, but a new creature ; and as many as walk according to this rule, mercy and peace be upon them," &c., "And wherunto we have already attained, let us walk by the same rule. Let us mind the same thing." Was this rule the Scriptures ? Nay surely, but it was the rule of the new creature. See 1 Pet. i. 23, John i. 13, "Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth for ever." Here is the new creature, the new birth, which is incorruptible, of an incorruptible Seed, by the Word of God, which liveth and abideth for ever. Now the new creature is within, and must the rule of the new creature be without, is this proportionable ? Nay surely, but as the new creature is within, and the Seed of which it is born and brought forth is within, so is the Word and rule of the new creature also within, which is the Word of God, that liveth and abideth for ever. But will you say that the Scripture liveth and abideth for ever ?

Now, therefore, let all mind the same thing, the same rule, the Word of God, the Seed of life, in that the birth is born from above. So all walk according to it, and mind it, the Word that liveth and abideth for ever. Let us all walk by the same rule; and as many as walk according to this rule, mercy and peace be on them; and whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

But if it be objected, that the apostle wrote to the saints that were born again, and come to the new creature, but what shall they do that cannot say they are come there, what shall be their rule to come to the new creature? I answer, the Seed which is incorruptible must be come to and minded, for without the Seed incorruptible there can be no birth. So the Seed of life, and Word of life, must be minded. The apostles of the Lord Jesus had the Word of life dwelling in them, which Word liveth and abideth for ever, [notice that]; and they went forth with this Word of life, and preached it to people, and ministered the Word of life to the people, that they might come to the Seed of life in themselves, and be born of it. And such as came to receive the apostles' doctrine truly, they came to witness the Seed of life spring up in them to a heavenly birth, or bringing forth of the new creature in the Seed, by the Word of God, that liveth and abideth for ever. See 1 Peter i. 25, "But the Word of the Lord endureth for ever, and this is the Word, which by the gospel is preached unto you." The apostles had the Word in them, and they preached it to the people, and directed them to it in themselves, and it went forth with the apostles' words, reaching to the hearts of people. So their words and preachings were to hold forth this Word of life to people's hearts, that they might hear it, and do it in themselves. So the apostles' words and preachings were not (strictly taken), the Word itself; but the Word itself that liveth and abideth for ever, was that

which they preached and declared by, or with words. Now all who will have the heavenly use of the words of the apostles and of the Lord Jesus, and of Moses and the prophets, they must come to the Word of life in their own hearts, which is first a low Seed in them, to which they must come and join to it, and give up to it to walk in it, and with it in all its appearances, that there may be a growing up into the birth, and a bringing forth of the new creature in you, and you to be born again of that incorruptible Seed, by the Word of God, which liveth and abideth for ever. For a little child must grow, after it is born and brought forth, it is not come to the capacity of a man, and is not capable of the things of a man, but of a child, and so speaks and acts as a child, when it is come to speak and act, but it can neither speak nor act the things of a man. Now the child must mind its rule, to keep low and little, and to keep to the measure of the manifestation of the Spirit of God, in which the child's state is come to; that is the child's rule, and the rule of them that are willing to become little children, and to be content with that a child is capable of, to keep to the measure of a child, to grow from a child into the measure of a man. So beware of stretching beyond the measure of a child, while in the child's state, mind that little manifestation of the Spirit of God in thy heart, that shews the evil of thy heart to thee, and makes it thy burden; keep to that in love and obedience, and thou wilt grow up over that which stands in thy way. So in the Light is the lowest and the highest, in the Light is the lowest state, and in the Light is the highest state, but out of the Light there is no state but darkness. The children of the Light do walk in the Light, and rejoice in it; therefore love the Light, and bring your words, thoughts and deeds unto it, all to be tried by it, that you may see whether they be wrought in God.

Now look through these Scriptures following, wherein you may plainly read how that the Scrip-

tures in themselves are called *words*, and no where that I can find are they plainly called the Word. Exod. xx. 1, 2; xxxiv. 1, 28; Deut. iv. 12; vi. 9; x. 2; xix. 13; xxviii. 14; xxix. 9; xxxi. 34; xxxii. 1; 2 Sam. xxiii. 1; Ezra vii. 11; Job vi. 2, 25, 26; viii. 2; xii. 11; xxv. 5, 12; Psalm cxxxviii. 4; Proverbs i. 2; iv. 5, v. 7; Ecclesiastes i. 1; Isaiah xxix. 11, 18; Jeremiah i. 1; xi. 2, 3, 6; xxvi. 5; xxvii. 14; Daniel xii. 4, 9; Hosea vi. 9; Amos i. 1; Haggai i. 12; Zech. vii. 7, 12; Matt. xxvi. 44, 75; Mark xiv. 39; Luke iii. 4; iv. 22; Jo. vi. 63, 68; xiv. 10; xvii. 8; Acts ii. 40; xv. 45; xx. 35; 1 Cor. ii. 4, 13; Acts v. 20; Rev. i. 2, 3. And many more might be given, but these may be sufficient to shew, how that frequently all the apostles and prophets who wrote, still distinguished betwixt the Word and the *words* of God, calling that the Word that was living and eternal, which lived in their hearts, and spake by them; and calling those *the words* that were spoken; as may be seen in that place, Rev. i. 2, 3; here he distinguisheth the Word from the words in the second verse, thus, "Who bear record of the Word of God," &c.; the Word of God was that which the record was borne of.

And in the third verse, "Blessed is he that readeth, and they that hear the words of this prophecy;" and again, they are called the words of this prophecy, Rev. xxii. 18. So the words are a record of the Word, and of the things he saw; and the record he gave is written down in the book of the prophecy, but the book is not the Word itself which spake to him. So you may look upon your teachers, and try them according to the Scriptures, and according to what is here said of them; and you may find them to have neither the words of God in the Scriptures, nor the Word of God within them to be their rule, but are contrary to both.

For the true presbyters were such as were endued with the power of the Holy Ghost, which dwelt in them, which was the Word of life in them, and the life

of their qualifications, call and doctrines, which all stood in the Word of life, which dwelt in them, and filled their hearts; and according to its movings and leadings, and according to its utterance, even according to that ability and utterance which the immediate power and Spirit of Christ gave them upon all occasions, so were they all to minister, according to their several measures, degrees and growths in the same Word of life; in which they were all joined unto the one Head, Christ Jesus, as members of that one body, drinking all into that one Spirit; and being baptized into one Spirit, were knit together, and compacted in one life and love, in the several measures of every part. So it was the life of Christ daily manifested in their mortal flesh, that was the power of their presbytery and ministry. See 1 Pet. iv. 10, 11, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God:" so this gift was not acquired parts at schools and colleges, but it was the grace of God. "If any man speak, let him speak as the oracles of God, if any man minister, let him do it of the ability which God giveth:" so this is not natural abilities, (which also are gifts of God in their places), but this ability which the true ministers speak from, and dispensed the oracles of God in, was a spiritual ability. And as the true ministers' ordination, and power of ordination was in the power and Spirit of Christ, so also their doctrine and utterance was as the Spirit of God gave them utterance, which was immediately with them and in them, a well of living water, springing up unto eternal life; in which Word of life, dwelling in their hearts, they were enriched in every thing by him in all utterance and in knowledge. So that all their good things, and all their riches, and knowledge and utterance, stood in Him, and in the Word of his grace and life dwelling in them, so that they needed neither logic nor philosophy, learned at the schools of natural learning. And see the apostle's advice to the Ephesians, Eph.

vi. 17, 18, 19, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplications, for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, and make known the mysteries of the Gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak:" And to the Colossians he writes, "Withal, praying for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." So that all their heavenly riches, faith and knowledge, and all their heavenly virtues, was in the Word of life in Christ Jesus, which dwelt in their hearts, in which they had revealed in them the mysteries of the Gospel of Christ; and in that holy Word and life, power and Spirit, they were all to watch in prayer to God, one for another. So they were not to watch to get words out of a company of books by heart, before hand, and then pray for utterance of them, as the hireling teachers do; but "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance:" mind here, it was unto the Spirit they were to watch for their words and utterance in preaching, and opening the mysteries of the Gospel; and speaking them with boldness, praying in the Spirit; so that they needed not to study what to say before hand, but always to study to live in the Spirit of Truth, watching unto it, and in it they had all things needful in the needful time.

P. LIVINGSTONE.

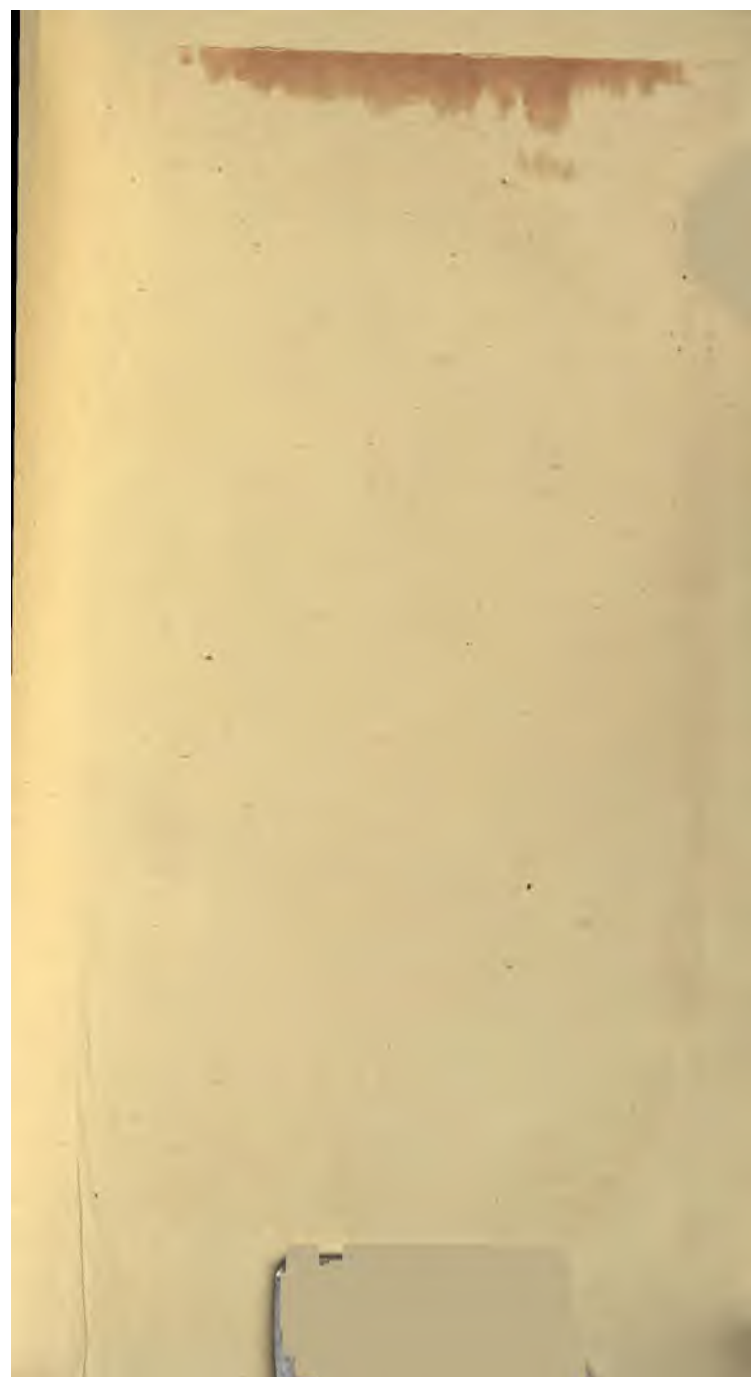
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THE END.









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